THE COMMONWEAL

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ON GOING TO ROME

THE EDITOR of this paper will go *(Deus volunte)* to Rome with a group of pilgrims, members of the Calvert Associates, and their friends, to take part in the penitential exercises of the Holy Year of Jubilee. They will arrive in Rome in time for Holy Week and Easter. After they have performed their duties in Rome, they will visit other great shrines of the Faith in Italy, returning home the first of May. They will have their own chaplain—no less a person than Father James Gillis, the famous Paulist preacher, author, and editor of the *Catholic World*. We ask as many of our readers as can possibly do so to join this pilgrimage. We shall try to compress the many reasons why we urge this action in a brief statement.

Let us suppose ourselves in the presence of the Pope—admitted to that audience for which as pilgrims we shall plead. Let us suppose further that our Holy Father should wish to know who this particular group of pilgrims are, and why they have crossed the ocean, and what their intentions may be, and what they ask for from the common Father of the Faithful. Certainly, we are not going to Rome in the Holy Week of the Holy Year, to make speeches at the Pope—but if some sort of interpretation of what will be in the hearts and minds and souls of the American pilgrims may be conjectured, possibly it might be put into some such words (feeble and inadequate as they necessarily must be) as follows:

"Holy Father, we have come because you have asked us to do so. There are millions of your children in America who would come were it possible. American Catholics hope that they yield to none other in loyalty to the Holy See, and in devotion to the Pope, and in obedience not merely to what is obligatory in the laws of the Church, but also to what is desired and suggested by you to enrich and deepen and strengthen the spirit of Catholicism. It is possible, as indeed it ought to be true, that some among us have made real sacrifices in order to be here, together with others whose means more readily permitted them to come, but all of us alike have come in the same spirit, a spirit shared by great multitudes who could not possibly come in the body, but whose hearts and minds and souls are with us in our great desire to make this pilgrimage a real thing—not a pretext for a pleasure trip, or just a fascinating adventure, or a vacation from work and worry, but a pilgrimage of penance, a crusade of that Catholic Action which you so strongly desiderate, and

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a participation of American Catholics in that vast work of redemption to which you have called the whole of Christendom.

"Holy Father, we come from a vast land inhabited by a mighty nation, containing wealth that ought to be beyond the dreams of avarice itself—seas, lakes, rivers, forests and hills and fields, and mines and mills and factories and ships, all well nigh illimitable in their actual or potential production of the necessaries, and the comforts, and the luxuries, of human life. And the people of this land are at least equal to other peoples—and in some respects are admitted to be superior—in their industry, their skill, their talents for organizing, and their genius for invention. Yet cotton and wheat and coal and oil and fruit and meat lie ungathered, or spoiled, or are wasted in deliberate destruction, while millions upon many millions of men and women and children go hungry, and cold, and unclad, and shelterless, or in danger of being shelterless, or even of starving to death. And if their bodies suffer so, or are so imperiled in the midst of boundless plenty, and of unsurpassable resources for human security, their minds and hearts and souls are cankered with bitterness, or drooping with despondency, or beginning to harbor wild temptations to try desperate remedies. And they are utterly bewildered, and know not to whom to turn for enlightenment, as they listen or try to listen to the multitude of vain voices that seek to explain the paradox of famine in the land of plenty, and to lead the way back—or forward—to peace and prosperity.

"But we, at least, we Catholics—small as we are in numbers, and unawakened as even most Catholics are as yet to the truth—we do know where to turn for the explanation of the paradox, and the real road out of the deep valley of depression. For to whom should we go but to Him Who has the words of life—Who is Himself the Way, the Truth, and the Life—He, Whose vicar on earth you are, you who have called us to Rome, the center of His Church? And, as you yourself said to the pilgrims from Lombardy only recently, the Holy Year which commemorates the death, and the resurrection, of Christ, and the founding of the Church, should bring about the reorganization, and the revivifying, of the Christian life, and therefore we wish to share your expressed 'confidence that, notwithstanding the clouds outlining the horizon, this commemorative year will outline the termination of the universal crisis burdening the world, and mankind will be able to breathe more freely.'

"For we also know, and recall it, what you told us all—not only the children of the visible Church, but all the world—in your letter, called 'After Forty Years,' namely, that the explanation of the crisis is truly simple in spite of all the confusing and conflicting babel of the economists and the politicians, and the financiers, and the journalists, and all the other self-appointed (and mostly self-serving) teachers and leaders of the multitude. Economic science is, or should be (or anyhow, could be), trustworthy in its own sphere, and so too of political science, and its practice, and secular education, and journalism—all are valid provided they do not lack that one thing which alone can safely guide and sustain them, namely, that their first principle, their unchangeable axiom, be: 'Seek ye first the Kingdom of God and its blessings and all things else shall be added unto you.' But we know, and we confess our own share in the sinning, that there has been treason committed by man against God—open, or, what is worse, secret and treacherous rebellion against His law. Well may you write 'of forty years,' in your great encyclical letter, O Holy Father, for truly, even after Leo spoke, and gave the warning of what would happen if what he said, speaking in the name of Christ, should be neglected, humanity went into the wilderness for those forty years, worshiping the golden calf of Mammon. We, too, even we your children, are not guiltless. In your letter you sadly reminded us of that 'lamentable fact, that there have been, and that there are even now some who, while professing the Catholic faith, are well nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ our Lord Himself; worse still, that there are those who out of greed for gain do not shame to oppose the working man. Indeed, there are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employees. Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and suffering of the disinherited.'

"So we come, Holy Father, bodily to Rome, to the shrine of Peter the Apostle, to the living presence of Peter's successor—Peter himself, so to speak, Peter the vicar of Christ—even as millions of other American Catholics turn at least in desire Romeward, to confess our share in the universal sins of greed, of avarice, of selfish power and pleasure-seeking at the expense of justice and charity, which are the root causes of the disasters and misery that afflict mankind today, so that you have compared the state of the world to that in which it lay before the deluge.

"We confess it, and we seek with all our minds, and all our hearts, and all our souls to repent, and to make reparation, and to take up what we may be able to carry of the cross of redemption—the cross of the denial of self, of the sharing of the load of all the burdened brothers of Christ.

"So, then, we have come, our thoughts fixed first of all upon that day of days, Good Friday—ah, Holy Father, teach us how to enter into the meaning of that day!—knowing well that beyond the blackness of that day, and out of that desolate empty sanctuary, there will come the light and the love of Easter: the Resurrection and the Life."

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WEEK BY WEEK

THE ROSTER of those chosen by the President-elect to head the departments of the federal government suggests prose rather than any kind of poetry.

Mr. Roosevelt's Cabinet

Miss Francis Perkins, who is to be Secretary of Labor, alone survives of the glamorous company assembled by popular imagination during last November. Gone is Mr. Young, gone also is Mr. Baker. The refusal of Senator Carter Glass to assume charge of the Treasury was, perhaps, the strongest douche of cold water. Interested in making the world safe for something more specific than democracy, citizens had hoped that his integrity and ability would be used to the full. Nevertheless, the new Cabinet is in many respects seaworthy and promising. Of Mr. William H. Woodin very much good and nothing bad can be said; and if what the Treasury needs is a man who knows his business, the choice is excellent. Senator Hull is well known as an advocate of reciprocal trade and tariff agreements, so that under his leadership the State Department might be expected to remove the emphasis from disarmament and other moral issues and place it on trade. On the whole the other members of the Cabinet seem to represent the conservative and liberal groups allied with Democracy throughout the United States. Mr. Roosevelt has apparently lived up to his belief that the duty of the government is to stand for and serve all interests proportionately. The Cabinet is also, as many have noted, representative of the groups which joined to give the Democratic party its enormous plurality. There is no one who wishes it aught but success.

THE FIRST weeks of Herr Hitler's régime have conformed pretty closely with intelligent predictions.

Hitler and the World

There was neither a march on Berlin, nor a declaration of war against any other country, nor a mammoth pogrom, nor even a reorganization of the great department stores. Emphasis was laid rather where we said it would be placed—on fighting political opponents, notably the Communists. Benefiting by police support, Nazis have staged something like an old-fashioned Kentucky feud. More fanatical elements in the party, led by that *enfant terrible* (the French word is amusingly apt) Hermann Goering, have likewise indulged in clashes with Catholics. Immediately Herr Hitler issued a declaration warning his followers against politics of so stupid a brand. The counterpart of this may be found in the remark of a Bavarian prelate, Monsignor Leicht, that the days of the Kulturkampf have returned. No doubt the key to the situation is Catholic disapproval of Herr Von Papen, which we can't refrain from thinking quite justified. As for Hitler himself, it seems altogether likely that he will discontinue violent oratory for the good old German middle-class habit of going ahead very slowly and cautiously. After all, Social Democracy before the war was as explosive as the Nazis have been recently. But when Ebert and Scheidemann moved to the Wilhelmstrasse they went in promptly for shadow-boxing. We miss our bet if Herr Hitler avoids imitating them to perfection.

MEANWHILE his appointment has rather noticeably stirred and excited Europe. It is, of course, understandable that the French view with something besides joy so marked a strengthening of the German Right as the new Cabinet represents. Yet the fears of Paris are probably created now less by Germany itself than by the "coalition" which is assumed to be in process of formation against the Little Entente. The Austrians were found shipping arms into Hungary; sensational clashes have occurred along the Jugoslavian frontiers; Mussolini and Hitler are rumored to have been negotiating an alliance; a prominent French official was arrested in Rome, charged with being a spy—these and similar occurrences are sadly reminiscent of 1912. We regret to see that the ancient and honorable *Correspondant* has been led into printing an appeal which sounds very mueh like a call to arms. That the journal which conserves the heritage of Montalembert should have been willing to do anything in such bad form is, to us who have long admired it, regrettable and astonishing. Meanwhile the religious papers have been discussing something more important and hopeful. An Essen journal pointed out that candidates for the priesthood are more numerous in Germany than seminary facilities can provide for, while there is a dearth of workers in the vineyard throughout France. Why not, it was suggested, make it possible that some of the German aspirants be accepted in French seminaries for service in *la patrie?* Certain Catholic papers in Paris and elsewhere have discussed the matter. They recognize that many difficulties would have to be overcome before such an arrangement could be made, but they agree that the spiritual—and political—consequences might be very advantageous indeed. To us the idea seems to offer about as fine an opportunity for Catholic Action as can well be imagined.

TO THE official organ of the Archdiocese of San Francisco, the *Monitor,* as well as to the personal reports of some who attended, we are indebted for a detailed account of an extraordinarily stimulating and successful event. The first Regional Conference of Western Provinces of the National Council of Catholic Women (comprising the Archdioceses of San Francisco and Portland, and the nine dioceses west of the Rockies), held at San Francisco on February 14, 15 and 16, seems to have been one of those electrically inspiring affairs which, providentially, are permitted from time to time to galvanize humanity's drooping faith in conventions, meetings

Some Real Catholic Action

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and other forms of corporate social effort. Too often, while retaining our belief in the individual, we think of the convention as the most conventional of time-marking concessions to custom. Too often, alas, we have cause. The San Francisco conference was apparently—and happily—quite different. The roster of speakers, including (to name but a few) Archbishop Hanna, Bishops O'Hara of Great Falls, Rummel of Omaha and Gorman of Reno, and Monsignor Sullivan, moderator of the San Francisco Archdiocesan Council, in itself would guarantee that the scheduled addresses would be of an unstereotyped, courageous and stirring kind, expressing what we all like to mean when we use the phrase "Catholic leadership." But how complete, in addition, was the correspondence of the delegates, how high the pitch of interest and enthusiasm, may be gathered from the fact that the two major programs arranged for each day had to be repeated each day to accommodate the large overflow audience that would not, as the saying is, be denied. When interest is as vital as this, its effects are lasting. This is the spirit without which Catholic Action will remain a mere program on paper, and informed by which it will leaven the world.

THE RANGE of discussion was characteristically wide. The Confraternity of Christian Doctrine, with all its important branches and allied subjects, came in for most attention. In addition there were studied the problems of international peace, together with the teaching of the peace encyclicals; the history, meaning and organization of the Welfare Conference and the Women's Council in all its subdivisions; the problems and achievements in the fields of rural life and social service, especially as regards the domestic bearings of the latter. This bald recapitulation cannot enumerate the women, lay and religious, who gave a memorable, and in many cases a brilliant, account of themselves; cannot touch upon the clear and careful subdivisions which guided the assignment of their researches and reports, or the scientifically exhaustive development of some of the topics. But of the speeches by the hierarchy, we should like to say a word in respectful appreciation of Archbishop Hanna's splendid and just tribute to the devotion and intelligence of Catholic women; of the apologia for farm life given by him who is certainly the American farmer's most untiring and selfless friend, Bishop O'Hara; of Bishop Rummel's call to arms, in his outline of the meaning of Catholic Action; and of Bishop Gorman's brave and unusual words on the religious education of the public school child. It is this address, perhaps, that lingers longest in the memory, for it analyzes a crisis that has just come upon us—the inevitable contraction of the parochial school effort under the present grinding economic pressure—and it may presage a radical departure in this field of Catholic Action in the near future, in its recommendation of constructive measures for meeting this crisis.

Signs of the Times

THE DEEP South, in its relation to Catholicism, gives contradictory impressions. There is the more general attitude, which expressed itself so militantly in 1928 though it was not new in 1928. And there is the deep Catholic devotion so characteristic of the minority of Southerners identified with the Faith. It is not really illogical, of course, that these two manifestations should go together. Bigotry often has a kill-or-cure effect on belief, and those who survive it at all are apt to be rather fine spiritual specimens. But for all of that, there is no Catholic anywhere who does not welcome signs that the bitter intransigency that gave so many recruits to the Klan below Mason and Dixon's Line is changing, and may in time break up. Lately these signs have not been lacking, and it is the business of this paragraph to enumerate two of them. First, the news despatches from Winter Park, Florida, have just announced that the honors list (so to call it) of Rollins College, which includes notables from all over the country, includes also the Reverend Michael Fox, pastor of St. James's Catholic Church, Orlando. Father Fox received the Algernon Sydney Sullivan Medallion from Rollins in behalf of the New York Southern Society as "an outstanding citizen of the community"; and we congratulate both him and the donors on this significant event. The second item is the recently concluded three-day annual convention of the Sodality of Our Lady in the Diocese of Mobile. This was, apparently, an extraordinary manifestation of fervor on the part of a thousand Catholic young people, who came from all over a sizable area—to the respectful surprise, one gathers, of the Mayor of Birmingham, who gave them words of praise and welcome. A good deal of fun, in the shape of dances and vaudeville, was interspersed with the serious business of conferences, Sodality Communion Mass, professions of faith and resolutions of national loyalty; and the whole was very evidently as wholesome and persuasive a spectacle as Alabamans have ever witnessed. As such, may it be the seed of toleration and understanding!

In Behalf of Boys

AMONG recent Catholic public festivities there was none which interested us more than the International Youth Amity Celebration, held in New York under the auspices of the Catholic Boys' Brigade. The occasion was the conferring of the Brigade's medal of honor upon distinguished foreign workers in the field of juvenile organization and guidance. Those singled out were Premier Benito Mussolini, Monsignor Ludwig Wolker and Colonel Peter P. Tierney. The work of the first is sufficiently well known. Monsignor Wolker is the president-general of the German Catholic youth organizations, and Colonel Tierney has labored during many years for the Catholic boys of Dublin. It was one of the benefits of this celebration that one realized clearly how uni-

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versal is the effort to better the life of youth under modern industrial conditions by appealing to the life-giving forces of Christian faith. But in addition the evening proved to be something like a Damrosch concert combined with a display of succinct and vigorous oratory. We hope that the event helped to advertise how hard pressed organizations like the Catholic Boys' Brigade are in these difficult times, and to strengthen the resolve not to allow their good work to be curtailed by reason of a lack of funds.

Liturgical Arts Society

FITTINGLY the third annual meeting of the Liturgical Arts Society, held recently at the College of the Sacred Heart in New York City, was opened with a solemn high Mass. Father T. Lawrason Riggs was the celebrant and he was assisted by Fathers John La Farge, S.J., chaplain of the Liturgical Arts Society, and Edwin Ryan, professor of church history at Old St. Mary's, Baltimore. The singing at the Mass was by the choir of the Pius X School of Liturgical Music under the direction of Reverend Mother Georgia Stevens, R.S.C.J. There is possibly something a little *lèse-majesté* about being too extravagant in appreciation of the manner in which a Mass is celebrated. Nevertheless, in simple truth it must be said that the beauty and dignity which were brought to this memorialization and invocation of our Lord, were surely as fine as mortal means in all reverence could make them. The Mass, as is customary with the Society on this occasion, was a votive Mass to the Blessed Virgin. Father La Farge, in his brief sermon, urged the members of the Society to find their fullest usefulness by a subjugation of self, by losing themselves in the Liturgy, which was to lose themselves in Christ and to approach a perfection of being in His Mystical Body. Monsignor McMahon represented Cardinal Hayes at the Mass, and Father Bede Jarrett, from overseas, was in attendance. In passing it should be said that the College of the Sacred Heart, where this meeting of the Society took place, was in itself a heartening reminder of the beauty and the enduring graces of life of which the Church is such a fully responsible custodian.

THE BUSINESS meeting of the Society which followed the Mass was notable by reason of the decision of the Society to award annually a gold medal to a priest or layman who has contributed to bringing the arts into conformity with the requirements of the Catholic Church. The award will not be made for artistic or architectural work per se, but rather for bringing into public recognition the best expressions of liturgical art. This award will in itself be a means of achieving the very thing for which it is given, an identification and a sign of distinction. A jury who will make the award will be announced later. The officers of the Society—the president, Mr. Charles D. Maginnis, who is a vice-president of the American Institute of Architects and a F. A. I. A.; the secretary, Mr. Maurice Lavanoux; the assistant secretary, Mr. Harry Lorin Binsse; the treasurer, Mr. Joseph S. Shanley; and the chaplain, Father John La Farge—were re-elected for the coming year, and Reverend Mother Grace Dammann, R.S.C.J., was voted the thanks of the Society for her hospitality to it at the college. This and the further business which was for the detailed carrying on of the purposes of the Society, was conducted with a delightful expedition, courtesy and a fine balance between an amiable jocularity and the seriousness that gets business done. These in themselves, we believe, deserve memorialization, for they also are a part of that extensive thing which is Christian civilization.

DIAGNOSING INFLATION

IT BEING generally assumed that President-elect Roosevelt, flanked on both sides by professors of economics, is committed to a balanced budget and a stable currency, less is heard officially about inflation than would otherwise be the case. Certainly the idea has a tremendous private following. We understand, for example, that Father Coughlin is advocating a form of currency depreciation and is urging his vast radio audience to address congressmen on the subject. Even in Europe there seems to be a feeling that the United States will not get out from under the depression until it has consented to some modification of the gold content of the dollar. The whole subject is therefore of the very greatest interest.

Post-war inflation in various European countries was brought about by inability to meet indebtedness created by the four years of fighting. Taxes had steadily yielded less, there was a huge accumulated total of bills, and even the current budget was beyond balancing. In short, the governments found themselves with far less gold in their possession than was needed to meet obligations, and they accordingly began to print money without any backing. There were two ways of proceeding. Either the government could permit central industries to do business in stable foreign exchanges while it and the nation reckoned in depreciated home currency (as was the case in Germany), or it could permit the national money to decline in value until it could be stabilized at a lower level (as was the case in France).

The results of these activities were calamitous. One has only to read the brief summary of what happened by Professor S. H. Slichter, in "Modern Economic Society," to form some impression of the suffering caused. All that anybody could posibly say in favor of the procedure is that it was necessary. When the Bruening Cabinet decided (1930) to impose a heavy tax and curtailment burden on Germany, it was guided by the desire to avert, whatever else might happen, the terrors of another inflation. Of course matters were not nearly so bad in France, where the chief disaster

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was the collapse of Russia and the loss of money loaned to that country, but even there the resources of a generation were nearly wiped out. It is accordingly obvious that nobody in his right mind will advocate inflation excepting as a remedy to be applied when all else has failed, and the question is whether the United States is in need of such a remedy.

We believe that the best commentary on this question is the testimony of Mr. Bernard M. Baruch before the Senate Committee on Finance. The quotations made here from that testimony are quoted from the New York *Times*. Beginning with the sound and now fairly obvious premise that our present difficulties are largely due to a decline of prices from the artificial levels established by war and speculation, Mr. Baruch permits himself to doubt whether "we can make commodity prices go higher by the simple process of issuing more money." The record does not seem to indicate that the second is the cause of the first: "Since September, 1930, the amount of money issued has risen about $1,000,000,000, while commodity prices have steadily fallen. There is no such thing as arithmetically relating prices to the quantity of issued money."

Mr. Baruch, it is true, sees the key to rising prices is the desire of individuals "to have the thing rather than the money." He reasons that when this preference is multiplied a hundredfold and stimulated by easy credit, things become scarce and therewith high in price. The important psychological fact becomes, as a result, the citizen's belief that he can get more money after he has spent what he has for something he wants. "In other words," says Mr. Baruch, "confidence is the basis of higher prices." One wishes he had gone into this matter a little farther. It is, for instance, obvious that the average man with some money is today caught between two fires. On the one hand, he is not sure whether the income from his profession or job will be maintained, and is accordingly afraid to spend; on the other hand, he is convinced that if he needed to borrow, nobody would lend him anything. To give a concrete instance: a home owner would like to make repairs, but hesitates to draw from his savings in order to pay for them. He then goes to the bank to see if he can get a mortgage on the home which will finance the work. The bank, hearing that interest rates on mortgage loans are likely to come down, refuses to grant his request. As a consequence the repairs are postponed. We see, therefore, that something is wrong with our employment system, which offers no guarantee of any sort to anybody, and with our banking system, which is not in tune with our general industrial structure.

Proceeding, Mr. Baruch explained that the heart of confidence must be confidence in the government and its monetary situation. How shall anybody assume an attitude of hope in the face of a threat to make all employed money worth half as much as it now is? "I am not given to prophecy," he said, "but I am willing to hazard on this subject. From the moment that we honestly balance the federal budget and return to an orthodox Treasury policy, money will flow here from every part of the world and out of every cautious domestic hoard, seeking safety and employment, and we shall have reached the end of our downward path. There will be more sound money available than the inflationists propose to print. That is the only way to restore to our people the means to earn their daily bread and that will do it, in my opinion, with great rapidity."

The only other way—and this seems to us the most effective part of Mr. Baruch's testimony—would be to inflate so recklessly that all confidence in money would be lost and people would hasten to acquire things so as to have at least a little. That is precisely what occurred in Germany. Yet the ones who gain by such developments are certainly not workers, salaried men, people living on small incomes. The fixity of wage scales precludes any satisfactory adjustment to monetary fluctuations, and bonded indebtedness melts away in the investor's hands. Those who gain are speculators, able to juggle real property and foreign exchange, concerning which the average citizen has no knowledge even though he may think he has. History on this point speaks so directly, precisely and terrifyingly that one can only say: those who advocate such a program know not what they do.

Mr. Baruch explained the technical aspects of the proposal lucidly: "There are now approximately 26 grains of gold in the dollar. If we cut that by 25 percent, to about 20 grains, we have at least a mathematical formula. Other plans present some differences in result, but so far as their effect on prices is concerned, they all propose similar results. . . . If the public foresaw the move, there would be an instant rush to redeem present money in gold and the whole project would fail because there would be no gold left in the reserve. This is certain because, if we put the plan into effect tomorrow, every man who redeems today would be 33 1/3 percent richer tomorrow than the man who did not. But let us suppose that by some magic we could get by this danger and that tomorrow, with $4,000,000,000 of gold, we should have reduced the redeemable value of the dollar 25 percent. Will that inflate domestic prices? Not unless the move causes people to prefer things to dollars because their confidence in dollars has been destroyed."

If in spite of this reasoning and the sound facts upon which it is based, inflation is nevertheless visited upon us, our business is to accept it as another calamity and not as a boon. Meanwhile the possibility of setting the nation's house in order by curtailing ridiculous expenditures based solely on political pull, by lowering the interest rate on indebtedness to conform with the lower level of prices, and by carrying through orderly business reconstruction offers so many hopes for better days that one sincerely hopes for the increasing unpopularity of expedients which Mr. Baruch rightly terms "economic mustard plasters."

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NEW LIGHT ON BIRTH CONTROL

By FRANK A. SMOTHERS

The article which follows is in the main a review of a recent book in which Dr. Leo M. Latz summarized the bearing upon family limitation of certain findings by two eminent investigators. We present it in the belief that Mr. Smothers has made due allowance for the margin of error which, in the opinion of some observers, may have to be attested. Of the general ethical consequences to be drawn it is unnecessary, in our opinion, to say more than that they appear to be in harmony with established Catholic teaching and with the facts which social observers are forced to admit.—The Editors.

DURING the coming months, perhaps years, close attention is likely to be given to a recently developed theory of birth control, one which rests chiefly upon research and findings by Dr. K. Ogino of Japan and Dr. Herman Knaus of Austria. It proposes a method of "natural" birth regulation which, if as reliable as its more enthusiastic proponents believe it to be, would go far toward effecting a solution of one of the most vexing moral problems now confronting the Catholic Church.

The efficacy of this method doubtless will be in controversy for some time. Already it has been attacked by certain medical authorities. It has been upheld by other medical authorities. Further criticism and examination of the Ogino-Knaus theory from all possible standpoints will be needed before the average layman will do well to form settled conclusions as to its value.

In the end the true worth of the theory may prove to lie somewhere between the estimates of those who expect it to revolutionize domestic life and sceptics who are uninterested in it. If it can offer to a large number of men and women a means of reducing the rigors which attend marriage without some regulation of births, it will serve a useful purpose.

These possibilities, and also moral considerations related to them, have prompted the writing of this article. It is based in the main upon "The Rhythm," a small book published "With Ecclesiastical Approbation" in the archdiocese of Chicago by Leo M. Latz, M.D., a member of the faculty of the Loyola University Medical School and of the staffs of well-known Chicago hospitals. The book carries an introduction by the Reverend Joseph Reiner, S.J. No attempt to appraise the scientific findings set forth is made in this paper. I shall, however, call attention to two questions which thus far have not been answered adequately.

The discoveries in question are not Dr. Latz's own. His principal presentation is a description of findings relative to a rhythm of fertility in women by Dr. Ogino, who, we are told, is the foremost gynecologist of Japan, and Dr. Knaus, a distinguished physician of the University Women's Clinic, Graz, Austria. Besides unfolding the conclusions of these men, Dr. Latz devotes much timely attention to the nature of marriage itself as regarded by the Church. His position is that the "natural birth control" formula of Ogino and Knaus, far from being at variance with Catholic morals, should prove a bulwark of strength to them.

Dr. Latz warns against oversimplifying the formula. Merely by way of illustration he says that under normal conditions the sterile periods of a normal woman who has a menstrual cycle of twenty-eight days will be found to be "ten days before and ten days after menstruation." If the cycles are longer or shorter, variations of the formula will be laid down. Dr. Latz explains the bases of the solution in full detail and the methods of fixing periods in individual, normal cases. He advises, however, against any individual's attempting to adopt a formula without professional guidance. Certainly no information which this article conveys could be considered a guide in any specific case.

Now, of course, we have been hearing for years of periods of days during which women are "less likely" to conceive than in others. The information given has been neither exact nor sure. The solution based upon the work of Ogino and Knaus is declared to be incomparably more definite, incomparably more reliable, as it is founded upon new data and a different basis of calculation. Dr. Latz contends that "we have sufficient data to know on what days conception is impossible in normal women, under normal circumstances, and on which days alone conception is possible."

The most striking expression of confidence he presents is when he asks the question: "Is the theory sufficiently reliable to apply it even when death threatens the mother in case of pregnancy?" and replies:

> Dr. Smulders (J. N. J. Smulders of Holland) tells us that the prescribed rules may be applied with the fullest confidence. In view of the condition of a woman in such a situation, of her nervous fear and dread, it will be advisable to add three days before the normal fertility period.

Dr. Smulders is one of the authorities who have used the formula with success. In a book he has published, "Periodische Enthaltung in der Ehe," he says:

> I have used the Ogino method since March, 1930, and followed it rigidly. In each case I allowed a period of sterility (free for cohabitation) both before the period of conception and after it. My experience has completely vindicated the theory. Dozens of cases are spread throughout Holland and dozens of family physicians could bear witness to the successful working out of the theory. An ever increasing number of physicians are telling me of their success of their own accord.

Dr. Ogino, who published his findings in Japan in 1923, seven years before they became known in Europe, has asserted:

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> Cohabitation after the fertile period has been infertile, though experiments were conducted over months and years.

And Dr. Knaus, who began publishing the results of his experiments in German magazines in 1930, has reported:

> It will be of interest to know that these deductions from biological experimentations have been confirmed a hundred fold by experience. [And again.] The correctness of these results obtained through experiments has been confirmed without exception through experience. These practical experiences are not merely from my own field of observation but also from numerous reports that have come to us from physicians and from lay people throughout the world.

Thus it would appear that we are dealing with no entirely untried hypothesis. Its importance has received much recognition in Europe. Incidentally several articles concerning it have appeared recently in *Das Neue Reich,* a Catholic magazine of Germany, similar in character to THE COMMONWEAL and widely read by laymen. European diocesan papers likewise have discussed the subject. In one parish, we are told, it has been made a special work of Catholic Action to disseminate knowledge concerning the theory's practical application.

Relative to the prospect for early general recognition of the theory, Dr. Latz writes:

> The medical fraternity is notoriously conservative, and rightly so, especially in a matter such as this. Every doctor is willing to let someone else "jeopardize" his reputation. When a theory is finally accepted by the majority, everybody scrambles for a seat on the band wagon.
>
> A further fact to be considered is that the Ogino-Knaus theory has received practically no consideration in American medical periodicals up to date, at least not to the knowledge of the writer. A year and a half, it is true, is a very short time in matters of this kind. Within the next five years, I venture to predict, every physician in the United States will be familiar with the theory and will apply it in his practice.

Despite Dr. Latz's confidence, and despite the glowing statements of other authorities whom he quotes, serious misgivings concerning the plan as anything approaching a complete solution, even for perfectly normal families, hardly can be avoided. These misgivings may be dispelled by further light on the subject. Meanwhile, at least two very important questions remain to be answered.

The first of these is suggested to one's mind when he reads, in an article upon the Ogino-Knaus findings by Dr. James J. Walsh in the *Homiletic and Pastoral Review,* a statement that

> the "safe period" cannot be told with absolute certainty, because there always remains the possibility of extraordinary ovulation which may occur as the consequence of physical excitement.

Perhaps other authorities will dispute that view. But unless and until it is thoroughly disproved, many will feel with reason, that the feasibility of the plan is open to debate. Furthermore, if the success of the theory depends upon the subjection of women to a passive, drab and distasteful rôle in marriage, it will not be accepted by men and women who understand the proper nature of marriage. There is also the matter of cycles of desire in women which, it would seem, should be taken into account in determining the feasibility and justice of the Ogino-Knaus system for general use.

So much for the nature and possible reliability of the plan. Dr. Latz's book, however, will seem to many almost equally important in its clear, sound dealing with the character and purposes of marriage.

There is nothing new in its treatment. Indeed, Dr. Latz establishes his points, in the main, by quoting doctors of the Church and other authoritative Catholic writers of long standing, as well as by citing pronouncements from the Holy See itself. Nevertheless the doctrines here emphasized are far too little known today. Far too many Catholics, Protestants and pagans labor under an unfortunately distorted understanding of the Catholic concept of marriage.

As Dr. Latz points out, marriage has not a single but a threefold purpose which Saint Augustine says can be summarized as *proles, fides, sacramentum,* to wit, offspring, fidelity, the sacrament. Nor is the first purpose, however great its importance, to be considered as the only one of profound significance. "The first end of marriage," says Saint Thomas Aquinas, "belongs to man as an animal; the second, as a human being; the third, as a Christian." This obviously is not to say that the first end is to be slighted, that it is not ordained by God, that man may contravene it with impunity. But it does lay strong stress upon the other ends. As a matter of fact, in "A Handbook of Moral Theology" by A. Koch edited by Arthur Preuss, it is asserted that the "highest or principal object of matrimony . . . is the undivided community of life led by husband and wife."

Now this undivided community of life cannot be considered without considering sexual union. Dr. Latz brings that fact out clearly in quotations from Dietrich von Hildebrand, professor of philosophy at the University of Munich. In married love, according to Hildebrand, the Church sees "the foundation of an indispensable condition for the most intimate and the indissoluble community of life between human beings of different sex." Nothing could be more explicit than the same Catholic philosopher's declaration:

> To overlook the union between physical sex and love or its significance and to recognize only the purely utilitarian bond between sex and the propagation of the race is to degrade man and to be blind to the meaning and value of this mysterious domain. . . . Whatever the aim the will sets before itself, so long as the act of marriage

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> is motivated by will alone, it remains a foreign body within the life of the spirit and though possibly free from sin, it remains, nevertheless, something without organic connection with the life of the person, its brutal aggressor, something which simply coexists with the heart and the mind and thereby retains a certain animality. . . . It is love alone which can really inform the matter of sex—that is, the specific wedded love for which the act of married union is the appointed expression.

This would seem to dispose completely of any suggestion that a natural regulation of births would leave such union without valid moral and spiritual purpose. Needless to say, no purpose, however lofty, could justify it if it violated any natural law. But we have the assurance of Pope Piux XI himself that it is not to be considered as acting against nature when men and women "in their married life use their right in the proper manner, although on account of natural reasons of time or of certain defects, new life cannot be brought forth."

Despite all of these assurances, there would be no special point in stressing the subject if a genuine necessity for reliable control of births did not exist. Some may hold that there is no such genuine necessity, or that it is not a very pressing need, or that it is not very general. But such objectors, in the face of the plight of millions of husbands and wives must be diminishing rapidly in number. The fact that some 11,000,000 workers are uemployed in America today cannot be pondered without pondering the question of unregulated births. The fact that millions more are without reasonable economic security cannot be considered without considering births and sizes of families. The fact that hosts of other men and women are living at incomes far reduced from those upon which their respective stations in life have been based, cannot be dissociated from the problem of family limitation.

Such factors as these are especially to the fore in our minds because we are in the midst of economic depression. The depression over, we shall think of them less than we do now, and unquestionably the need for "natural birth control" will then, in many cases, be less. But since, despite the best of efforts for social justice, a degree of poverty always will remain, there always will be a most urgent economic need for some form of regulation of births. Further, a just economic motive for this regulation is by no means restricted to men and women who are poverty-stricken. Pope Leo XIII makes it clear in his encyclical "On the Condition of Labor" that human beings should if possible live according to their proper stations in life. It is difficult to see how families of refinement, with moderate incomes, can afford to support a life in harmony with their station if they are paying large medical, hospital and nursing bills for new babies every year or two besides paying the additional sums for rental, clothing and food which the additions to the family circles necessitate.

From the standpoint of the health of women the arguments for regulation are equally strong, often stronger, despite the easy optimism which prompts occasional denials of their validity. Even if it were impossible to offer any means of regulation excepting long or permanent celibacy, no possible good could result from attempts to belittle the grave dangers which too frequent births entail for women or to shut one's eyes to the fact that bearing children means virtually certain death to many women. To do so is to quibble or protest futilely against a mass of uncontrovertible evidence recognized by Catholic physicians. Dr. Latz calls attention to a statement by Dr. F. M. Walshe in the *Catholic Medical Guardian* of July, 1927, that 3,000 women die in childbed in England each year. In the United States the number is set at 15,000. Doubtless many women die as a result of inadequate prenatal care and other avoidable causes—but many others unquestionably are virtually doomed to die when they become pregnant. And it is small comfort to a Catholic husband or wife to be told that, whatever the doctor may say, one can't be sure that death will result unless it does result.

Still it may be proposed that, even though there be a desperate need for control, and even if the Ogino method is not sinful, sexual abstinence is the "more perfect" way out. On this point Dr. Latz agrees that in an absolute sense, continence for supernatural motives would be more perfect. But he argues that "in the natural order of things the exercise of marital rights is the more perfect because more in agreement with the nature of matrimony." Further he quotes Halliday Sutherland, M.D., as writing in a recent issue of the *Catholic Medical Guardian:*

> Without suggesting that continence is impossible, or in itself harmful, I do suggest that prolonged continence in marriage may have a profound psychological effect on the man and on the woman, and may jeopardize the happiness of that marriage. It makes reconciliation more difficult.

The simple fact is, of course, that such abstinence as a means of regulation has not won general adoption, has not generally proved successful. Dr. Latz reports that the production of contraceptive devices in the United States "probably exceeds 5,000,000 each working day and the consumption approximates to 27,000,000 each week." He cites a statement prepared for a White House Conference which says that some 700,000 abortions are performed annually in this country. The result of another survey to which he alludes indicates a situation with which all informed Americans must by this time be familiar —the practice of contraception by a very large number of Catholics.

In view of all these considerations, the importance of determining the true value of the Ogino-Knaus theory cannot be minimized.

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THE CRISIS OF WESTERN CIVILIZATION

By ROBERT DU CHALIEU

PARADOXICALLY, the actual crisis of Western civilization originated from its greatest pride: the rapid scientific and industrial advancement of the last fifty years. For it intoxicated man with such an exaggerated opinion of his wisdom and power that he forgot that he had a soul.

The consequent hard-boiled materialism fostered a wild international race toward economic supremacy that culminated in the World War and the un-Christian peace of Versailles, which placed the Germans under economic bondage for three generations, and clamped several provinces of Catholic Austria and Hungary under alien rule. The ink was barely dry on the peace treaty, when the victorious Allied governments and business interests began to intrigue against each other, following the principle that success justifies ruthless competition, regardless of the misery it wreaks on the loser.

England was the first to gain a temporary supremacy through her brain-child, the League of Nations. But her disbanded soldiers found no jobs waiting for them. Thoroughly convinced by the war slogan that the world ought to be safe for democracy, they rebelled at the thought of supine suffering when a minority of wealthy men had everything their own way. In the meantime Ireland launched her struggle for freedom, the dominions declared a semi-independence, Egypt became a hotbed of rebellion, and India rumbled her wish to become autonomous. American business had conquered during the World War most of the export markets of England and had no intention of relinquishing them. As if that were not enough, it began a ruthless drive for the conquest of European industries.

Under so many converging blows, England rapidly lost ground. The United States took her place as leading nation of the world.

Everything was set to favor the Americans. Europeans had lost faith in their governments and systems, which had been unable or unwilling to curtail the duration of the war. They did not consider Americans as foreigners, because the United States was in European public opinion a hospitable, wide open land of unparalleled opportunities. Europe became Americomaniac. Yankee efficiency methods were imitated studiously. The blare of jazz took by storm Paris, Berlin and Vienna. Things went so far that European social lions discarded their monocles and adopted the haircut of the American expeditionary force.

Then the American government passed its immigration law. It was all necessary to the interests of the American working men, but it destroyed at a stroke the popularity of Americans in Europe. That came at a time when American business interests irritated and alarmed the various governments of Europe with their attempts to gain control of all the money-making resources of the European Continent. Therefore the Allied statesmen opposed to the commercial invasion their centuries-old skill in intrigue and their rigid, up-to-date legislations which left no loopholes to shrewd attorneys. It was an underground conflict until prohibition wrought its evils. For the unfortunate Eighteenth Amendment fostered such a welter of crime and political corruption that the roots of American expansion withered.

Thus American business lost its chance to gain control of the world. To make matters worse, the European industries recuperated quicker than was expected. Their low rate of exchange and wage scale enabled them to flood the South American markets with products just as good as those manufactured in the United States, but less expensive. Finally they brought their low-priced wares into North America.

The collapse of the New York Stock Exchange was no surprise to those who had some knowledge of world affairs. But it is amazing how desperately political leaders cling to post-war psychology.

The year 1920 saw the birth of the idea that America ought to be governed as a big business corporation. The elevation of Herbert Hoover to the Presidency was the translation of it into a fact. Several factors having made the Hoover administration unpopular, the idea of the supremacy of business comes back under a scientific form and the name of technology.

Technology warns that in a few years whole factories will be run by single men at the board of electric switches, and that therefore unemployment will increase steadily. As a panacea it suggests that the nation should be placed in the ruling hands of a few financial and industrial experts.

But the masses are losing respect for strictly materialistic economic laws. The chaos of disparate ideas reported by the five hundred under-cover governmental investigators, who sought for months to find what the nation wanted, is giving way slowly to a universal viewpoint: that a smash-up of the actual system is necessary. Afterward it will not be hard to patch up the ills of the nation with the immense resources that are at present idle, or concentrated in the hands of a few. The growing numbers of those who think so have nothing to do with the Communist party; in fact they have a profound dislike for the tune of life advocated by the Bolsheviks. Among them there are attorneys, professional men and white-collar workers who recently lost their jobs and were forced to give up their houses for lack of money to pay mortgages. They are not a noisy lot, but they are bitter and deliberate. And the increasing suffering of every day is slowly making active rebels out of them.

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Not long ago a prominent foreign functionary on a visit to New York told me his views on political propaganda. "My government spends huge sums for it everywhere except in the United States, where people have no mind of their own, and follow blindly the word of their political masters," he said gravely.

There is no doubt that such a thing was true before the depression, and at the date of the present writing political leaders hold uncontrolled authority over the American people. But electors were so aquiescent in the past because they had jobs, homes, three square meals a day, and a few extra dollars to enjoy themselves. Being happy they did not bother about graft, crime and national evils. They considered it was best to keep out of trouble, live and let live. And hope that things may swing back to the pleasant conditions of yesterday still holds them in line.

But eventually lack of the very essentials may prod them out of control. Or we must face the fact that, in spite of the general loyalty to the flag, America is a mixture of races not yet amalgamated, that each state represents more or less a nation in itself, and that in every state there are neat demarcations of religion and thought. Therefore the rising of the American electorate to individual consciousness is bound to be chaotic. Its immediate aftermath could be a period of strife and unrest when the machine guns of the police and the gases and airplanes of the military would check easily the advent of mob rule; but they could not stop a breakdown of all productive activities and its imponderable consequences.

With the experience of centuries, the Roman Catholic Church sees clearly the dangers that lie both in the present system, and in the evils that an ill-advised urge for change could bring tomorrow. With the permission of their cardinals and bishops, courageous priests like Monsignor Chidwick of the Diocese of New York and Father McCaffrey have spoken openly against the failings of those in office, against public and private corruption. If such words were heeded, those in office would forsake their personal interests to rescue the nation from her present predicament, and the citizenry would coöperate constructively.

As to the third major Allied nation, France, today her coffers are full, and her army the strongest in the world. The League of Nations is under her control. But France is convulsed with worry. Her government realizes that the high-handed peace of Versailles not only failed to browbeat the German people into discarding militarism forever, but in the long run swung the Germans back to it out of desperation. Besides it sees clearly the mistakes made in changing the map of the Danubian countries.

The peace of Versailles elevated Bohemia to the state of a sovereign nation, which was rightful, but it placed under her control millions of antagonistic Slovaks and irreconcilable Hungarians. Thus today Czechoslovakia has a powerful French-drilled army, which could either invade Germany from the southeast or march on Austria or Hungary at a few days' notice. But the country is by no means united. Without the continuous help of French advice and loans it would find the going rather hard.

Jugoslavia is another patched-up nation, where a minority of active Greek-Orthodox Serbians rule over a large population of rebellious Catholic Croats and Hungarians, and a couple of Moslem provinces. Jugoslavia too is dependent on France, and would be much more so in case of a war.

It would have been much better to let Austria-Hungary survive minus, of course, Bohemia proper and the Polish and Italian provinces. The Catholic states would have sympathized with her inevitably mild policies, stealing the thunder from an eventual German rising in arms, and France would enjoy a greater serenity of mind.

Instead, through her materialistic, selfish policy of the last thirty years, France succeeded in building a wondrous palace of power over a volcano which may explode at any given moment. That explains the nervousness of the French deputies, who hated to part with the money owed to America and soon after granted a loan to Austria, to prevent that unhappy country from falling into the arms of the Germans.

The logical conclusion is that nations must recognize the fact that their policies of the last fifty years are wrong, and that spiritual needs are more important than economics and more likely to bring accord and mutual good-will. Even laical history proves conclusively that safety lies in faith and the will of God, and that materialism is an important but secondary issue.

It was the sublime faith of the Crusades which united Europe against the conquering advance of the Moslem hordes. If it did not succeed in delivering the Holy Sepulchre permanently, it transplanted the scene of strife in Palestine, and thus drove a wedge between the Mohammedans of Northern Africa and those of Asia which paralyzed the strength of Islam until its major virulence subsided. And how could one explain through material laws the miracle of Joan of Arc, the illiterate shepherdess with the blessing of sanctity who delivered France from the steamroller English invasion?

In statesmanship, there is the example of Monsignor Seipel, the priest-ruler of after-war Austria, who not only saved his country from civil war and utter collapse, but stopped also the advent of Bolshevism into Danubia. Seipel achieved his extraordinary feat because he solved practical problems with Catholic thought. And that is what the world needs, to stop the unhappiness and unrest seething everywhere.

Government systems based on the worship of money have failed to insure to their subjects even that material welfare which was their only justification. It is time that statesmen all over the world realize that they cannot help their peoples unless they follow God's law. Otherwise the next decade will be marred by catastrophes likely to cripple Western civilization forever.

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THOSE WHO HELP THEMSELVES

By MARGARET WILLIAMSEN

REVEREND JOHN RYAN'S recent explanation in THE COMMONWEAL of Professor Frank D. Graham's plan to combat the death grip of the depression on business finds acceptance in Minneapolis.

In this city, there is operating an association, the Organized Unemployed, which permits people to do for themselves essentially what Professor Graham advocates that the government do for them. This organization has put not only unemployed men and women to work but also idle machines and idle plants. It has sponsored a system of scrip money which has enabled persons to support themselves in whole or in part as their need may be. Nor have the activities been confined exclusively to city residents for it has to a surprising degree helped to solve the farmer's problem of surplus produce.

Most gratifying of all its achievements, the Organized Unemployed has saved the morale and self-respect of the thousands who have availed themselves of its opportunities and who, otherwise, would have been dependent upon the generosity of friends and relatives or public relief. Because the organization strictly bans charity and deals only in barter and exchange of work for food, clothing, shelter, legal aid, medical care, education and amusement, there is no investigation of private affairs. A member may drive a car, if he has one, he may have a bank account which he prefers not to use, he may live where and how he pleases. There is no officious meddling on the part of investigators, nor is a member asked to explain his private affairs.

The only approach the organization has made to charity was in accepting the free use of a few trucks late in the summer and in asking for volunteer workers to give their time until the association was launched. No campaign for funds has ever been put on, or contemplated, though some voluntary donations have been made by persons interested in the success of the organization. The amount of cash used, however, has never exceeded 5 percent of the business enacted by the organization and daily grows less as the circle of barter and exchange grows wider.

The formation and operation of the Organized Unemployed are simple enough for a rough explanatory sketch to suffice. For many years, Dr. George Mecklenburg, pastor of one of the large metropolitan churches in Minneapolis, has operated an employment bureau and relief bureau in connection with his church. The severity of the present depression rendered both bureaus inadequate to the demands made upon them, whereupon Dr. Mecklenburg worked out his plan for a non-charitable, non-sectarian, self-help organization which would cover all Minneapolis and Hennepin County in which this city is situated.

The first step in the formation was a ward unemployment survey in August, 1932. Because the organization could not hope to provide for all of the city's unemployed during its first year, only persons who had not yet been forced into the charity lines, persons in whom the enthusiasm for work was still dominant and whose morale had not been destroyed by prolonged unemployment and humiliating charity, were encouraged to coöperate. No one willing to work, however, has ever been turned away from the Organized Unemployed.

At the conclusions of the survey in each ward, meetings of the workers were held under the direction of the ward chairmen. Committees, such as canning, clothing, farm contact, shoe repairing, auto repairing and legal aid, were appointed. The chairman of each ward became the ward representative at the series of central meetings at which the Organized Unemployed was formed.

At the present writing, all volunteer workers have dropped out of the organization and their places have been supplied by unemployed and needy persons. From the inception of the organization, however, anyone donating time, clothing, furniture or materials of any kind has been entitled to receive scrip money whether or not in need of it.

Two problems waited upon the founders of the Organized Unemployed before the association could properly operate. One of these was a convenient medium of exchange; the other, centrally located, spacious headquarters.

Paper money, or as it is known, scrip money, has solved the first problem. Scrip has been issued by the organization in $.05, $.10, $.50, $1.00, $5.00 and $10.00 notes. The pitfall of most paper money systems, the practice of issuing notes without sufficient backing, has been carefully avoided. The books of the association have been opened and are kept by experienced accountants and bookkeepers. At all times a sufficient margin is maintained between the amount of scrip out and the inventoried assets of the organization.

All employees of the Organized Unemployed are paid in scrip by the organization whether working directly for the organization, for example, as a clerk in the retail store, or whether working for a private firm or individual, for example, as a farm laborer. The Organized Unemployed is paid in kind by the firm or individual hiring the laborer. Thus mills pay in cloth, grocers in their merchandise, farmers in produce and timber. The amount of merchandise to be given in exchange for a certain amount and kind of labor is specified by contract. The laborer receives his pay in scrip at the usual rate for his particular kind and grade of work. He in turn uses the scrip to purchase

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from the Organized Unemployed and coöperating firms and individuals the various necessities of life.

At the founding of the organization, it was not planned that scrip money should serve further than as outlined above. Unforeseen developments, however, have added to the usefulness of the organization. Numerous firms, unable to sell their merchandise for United States money, have approached the organization and offered to sell for scrip. If the price is right, the Organized Unemployed buys, otherwise not. At the present, very little second-hand clothing is handled by the organization because it is possible to obtain new materials and new ready-made wear from manufacturers, some as distant as 500 miles from Minneapolis.

The problem of large central headquarters was solved by the Minneapolis school board which gave the Organized Unemployed permission to use two unoccupied board buildings near the central business district. The operation and maintenance of both buildings devolves upon the organization. One is used for a storehouse and now contains, among other items, 60,000 bushels of produce. The other structure houses the bank, general offices, general retail store, restaurant, barter and exchange department, repair shops, manufacturing departments and men's dormitories.

Without entering into too great detail, a few words should be said about the functions of the foregoing departments.

The bank issues, cashes and pays out money.

The general offices house the desks of the officers, buyers and employment bureau aids.

The retail store sells new and old clothing and shoes, home-grown vegetables, sauerkraut, flour, sugar, canned goods and bakery goods to 1,500 daily customers. Apropos the bakery goods, the organization found a Minneapolis bakery running half time. For an agreed price in scrip to compensate for the use of the machinery and his overhead, the baker agreed to put on a full force and run full time, the extra bakery goods to be taken by the Organized Unemployed which also furnishes the baking supplies. This is but one of the many instances where the association has been able to put both idle men and idle machinery back to work without the use of United States money.

The restaurant, with $7,000 worth of equipment bought and repaired, bartered and exchanged, serves 1,200 persons daily at $.10 per meal.

The barter and exchange department deals in new and old merchandise. Actually anything from old tires to stoves may be assessed and traded in for scrip money.

There are shoe shine parlors, shoe repair shop, tailoring department (both repair work and custom tailoring), and auto repair garage. The latter, however, is not housed in the main building.

The manufacturing shops number a clothes factory, equipped with twenty-eight power machines which, like the restaurant equipment, have been traded in, bought and put together from miscellaneous parts.

There are also a doughnut and potato chip factory and a sauerkraut factory. The latter crew has 800 barrels to its credit now and a quota of 1,000 barrels.

Beds, with privileges of the shower room, are provided for men at $.20 a night. No dormitories are available as yet for women but it is hoped that negotiations for a now vacant building will be concluded and that sleeping quarters for homeless women can be provided.

In mentioning the buying of this and the cost of that, it must be remembered that all transactions are in scrip money. In fact, it is most difficult to dispose of United States money through the Organized Unemployed. The association refuses to accept it in payment of purchases in all except rare instances.

In addition to the activities housed in the main building, a large number of professional men and private business enterprises coöperate with the Organized Unemployed by accepting scrip in payment of services and merchandise. This is not, as may be inferred, an act of charity on the part of these persons. They accept scrip because United States money is so difficult to obtain. A partial list of these persons and firms includes doctors, lawyers, dentists, chiropodists, osteopaths, chiropractors, optometrists, barbers, tailors and dressmakers, florists, teachers and schools, theaters, laundries, dress shops, printers, watch repairers, music shops, radio shops and, in fact, almost every kind of business which contributes to human living.

In this connection, the rooms, apartments and flats which the Organized Unemployed has at its disposal may be explained. In some cases, landlords, because of inability to rent for United States money, are willing to accept scrip. In other cases, decorating and repair work have been done by members of the Organized Unemployed in payment of which the landlord has given a room, flat or apartment, according to the work done, to the association for rental purposes.

This concludes a rather sketchy outline of the formation and operation of the Organized Unemployed. Objections have been numerous but they were heard mainly before the organization began to function. Fear was expressed that the plan was too visionary to be successful. Five months of operation have proved otherwise. Fear was expressed that the organization would become too unwieldly. It grows every day but to date no serious growing pains have developed. Perhaps, because it has been manned by experienced workers, it has avoided pitfalls. Fear was expressed that workers, receiving pay in United States money, would be discharged by firms in order to hire those willing to work for scrip. Time has proved otherwise. Contact men for the organization have sought out firms operating on reduced schedules with a view to inducing them to operate full time according to the plan of the Organized Unemployed. So far as the organization has been able to determine, the work obtained has been work which otherwise would not have been done.

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THE LAYMEN'S APPRAISAL[1]

By P. W. WILSON

SOMETHING of a sensation has been aroused by what is widely advertised as a "Laymen's Appraisal" of foreign missions. Day by day, instalments of the Appraisal were released in the press and passages were emphasized by headlines. Thus heralded in advance, the Appraisal as a whole appeared in a volume, entitled "Rethinking Missions," which became, at once, like "Mother India" by Katherine Mayo or the Chinese novels of Pearl Buck, a best seller. Every week, the Appraisal has been distributed by the thousand.

Over the origin of the Appraisal, there appears to be some mystery. Seven Protestant denominations were "represented unofficially" by five "directors" apiece, and under these "directors," the Appraisal was prepared. No corporate body assumed responsibility for the considerable expenditure involved. It is freely stated that a generous contributor was Mr. John D. Rockefeller, jr. It is to the chairman of the enquiry, Professor W. E. Hocking of Harvard, that the Appraisal owes a literary charm that has been justly acclaimed.

With the merits of the Appraisal, I am not concerned. My object is to analyze meanings. The importance of the document is twofold. It is a blow that impinges on the Protestant churches. It is also a breath of the atmosphere that surrounds, if it does not permeate, all expressions of faith.

The laymen give their views on the question whether missions should be recognized as permanent and indigenous churches; on the duties of traders, classed as Christians, to maintain a high standard of ethics; on the size and architecture of buildings; on the suitability of popular literature, circulated by missions; on the needs of rural communities and many similar topics.

If, however, the Appraisal creates a situation, it is not because the laymen ask whether some hospital, included in a mission, is adequately equipped, some school is properly ventilated or some agricultural enterprise is soundly conducted. This report touches the foundations.

The laymen consider that "a part cannot be judged without a sense of the whole." The customary wording of the report is thus without any limitations. It should be made clear that the laymen only visited China, Japan, Burma and India. They did not see Korea, Africa and other regions. They only studied missions financed by the United States, and ignored missions supported by Great Britain, her dominions, Germany and Scandinavia. Also, no one reading this Appraisal would suppose that out of 50,000 missionaries in the foreign field, more or less, one-half are Roman Catholic. What we have here is not an appraisal of missions but an appraisal of some Protestant missions after an investigation conducted wholly by Protestants.

In the "releases" to the press, there are hints of "ominous rumors": foreign missions are "at a fork of the road," "momentous decisions are called for." Fastening on phrases, the man in the street has thus been given to understand that foreign missions, as conducted, are open to grave criticism and, broadly speaking, are a failure. Nor can the man in the street be expected to discriminate. How is he to know that a visit to an American mission in the Yangtse Valley enables the laymen to decide whether a British mission in Uganda shall be "continued" and "what changes in program and personnel are necessary" in a French mission on the island of Madagascar?

Foreign missions have been supported by all churches, in all countries, during all centuries. The laymen prepared, therefore, a chapter on the history of the movement. But they decided that there was no room for such a retrospect. The enquiry has a subtitle "after a hundred years"—not that the laymen suppose that even Protestant missions started only a hundred years ago. The view appears to be rather, that, in its spiritual and material aspects, age-long activity is adequately represented by an instantaneous photograph of the immediate present.

With their eyes concentrated on the present aspect of affairs, the laymen are well qualified, as Mr. Ford would say, to "assemble" the difficulties that confront missions. They tell us of "secularism," of the "Marxian doctrine," of "elements of democracy" and other perplexities.

The severity of the strain and stress on missions is obvious. But the question is how the emergency is to be met. Faith includes patience. She does not expect that the larger purposes of God can be compressed into a brief epoch "after a hundred years." Faith looks upon the cause of Christ as a war waged on many fronts. In some sector, at some moment, a battle may be lost and the line may be broken. But there is no moment when the armies of the Redeemer have been beaten everywhere. The fire of love for Christ cannot be stamped out.

In the Appraisal, with its exclusion of historic perspective, the reply of faith is not available. It is insisted that "there is not alone room for change, there is necessity for change." The plant, with its machinery, must be modernized. The laymen fully recognize the "good-will" expressed in missions. But that good-will must "take quite a different shape"; and,

[1]Editors' Note: Discussion of the recent "Laymen's Appraisal" of foreign missions has been followed with real interest everywhere. We have therefore invited Mr. P. W. Wilson to present his views, which are those of a Protestant Christian. It goes without saying that not all his opinions are shared here, though our attitude is sympathetic. A paper on the same subject from a Catholic standpoint will appear in a later issue.

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first, there is a demand that Protestantism, now disintegrated, shall be reorganized as a catholicity.

For many years, Protestants have been deeply distressed by sectarian differences, many of which have arisen out of controversies that are no longer significant. Conferences have been held on reunion, and soon after the war there was organized the Inter-Church Movement, the aim of which was to bring separated communions into one federation. It appeared to be a logical plan to pursue.

It was discovered that uniting churches is a more delicate task than merging corporations. Certain English-speaking countries reported progress along the lines advocated. In Canada, some of the Presbyterians, the Congregationalists and the Methodists were so combined. The Presbyterians of Scotland, like the Methodists in England, have come together. But to the surprise and disappointment of the organizers, the Inter-Church Movement in the United States fell to the ground in ruins.

Such a reunion is again proposed. Though churches continue to retain their several identities at home, let them agree to surrender their respective missions abroad, and the funds collected for those missions, to a central board of management.

In the mission field, such a consolidation is greatly desired. But it is not easy to arrange. In South India, reunion that includes Anglicans has been debated for years. In North India, reunion without the Anglicans is also a subject of prolonged discussion. If similar obstacles arise in the United States, it is according to precedent.

The laymen allude therefore, to "the trivialities of denominationalism" and, in particular, the resistant attitude of the numerous missionary boards. They denounce the "trail of self-interest" within the organizations "that lies like a serpent over many phases of mission work." Later, the serpent was toned down to a "sinister shadow."

No missionary board enjoys the martyrdom of obliteration. But is it enough to express this diagnosis in reptilian terms? If every serpent in Professor Hocking's jungle were transformed by such courtesy into a saint, would not a decision still have to be faced?

Protestantism is divided, not by denominations alone or mainly, but by belief within the denominations. On the one side, there are conservatives, with fundamentalists on their right. On the other side, there are liberals, with the modernists on their left. When, therefore, the Oriental asks of the missionary, "Why are you here?" an answer has to be forthcoming. What is that answer to be?

The laymen are frank in stating that they themselves are divided by "not unimportant differences" of "expression" and "substance." In defining "a proper motive" for missions, some confess and others do not see their way to confess "loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him." It is the plea of the laymen "that these views," however divergent, "are not mutually exclusive." Here and there, a sentence is inserted which presumably was intended to satisfy the loyalists. But according to a responsible critic, Dr. Robert E. Speer, a Presbyterian, the Appraisal "passes over the ideas which give power both to evangelism and to the Roman Catholic faith." He adds that "nowhere is there any mention . . . of the supernatural forces of the Gospel."

It is thus hardly convincing that the laymen should claim to be "impartial . . . independent . . . objective . . . scientifically directed." They protest too much. "When piety is judged solely by piety," they write "its works will always be found good—there is no real appraisal." It is a dictum that begs the question. Piety may not be the whole of personality but it is the inner shrine, nor is there any reason to suppose that perceptions are only reliable when the shrine is empty.

The laymen are humanists. "Like other works," they write, "the mission is organized by men's hands," and if one happens to be a missionary, one is engaged in "promoting one's own type of thought and practice." There is thus no reason why missions should not be opened, closed, amalgamated or transferred to new management exactly like the branches of a great corporation.

The laymen appraise foreign missionaries. "Very few," they tell us, are "lazy." But as a class, they are of "limited outlook and capacity" and "second-rate personality." Thus, they do "second-rate work" and, to sum up, "the human side of the mission . . . seems on the whole unduly weak." Thus might a stockbroker appraise the abilities of his stenographers.

The comment of Saint Paul is, perhaps, apposite. "God," he said, "hath chosen the weak things to confound the things which are mighty." Abilities may be great or small. But the question is whether they are consecrated to certain ends, and the experience of the Church has been that it is frequently in the hearts of humble men and women that a love of God and man has at once its inner shrine and its most powerful expression.

The explanation of the marvel—we must beware of the expression, miracle—is stated to be "the steadfastness of certain attitudes of mind," and the laymen regard this "steadfastness" as it is, they say, "the darker side" of the movement. They talk of "complexities" and "artifacts of our Western brains." They suggest that we return to "the direct intuitions of childhood." Many missionaries, they tell us, are "doctrine centered," and "strikingly conservative in thought." They preach a gospel that they believe to be "essential to salvation," and "the views of these intenser sects are presented with a sense of infallible certainty and a directness and simplicity of statement which carry conviction to the minds of the types of people with whom they work."

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The issue is here fairly joined, and, once more, the instantaneous photograph has to be brought within a historic perspective. It was doctrine-centered missionaries who transferred Western civilization from paganism to Christendom. The Jesuits who revived Catholic missions are doctrine-centered. So are the Moravians who initiated Protestant missions.

It is not wholly relevant to ask what there would have been of the Christian faith if a missionary board had rejected all candidates for such service except on the understanding that no gospel preached by them should be "essential to salvation." Clearly, Saint Paul would have been rejected out of hand. He would have been condemned as "imperious, dogmatic, vain, narrow" and animated by the "impulse to dominate or to impose one's type of mind on others, the 'predatory temper,' the will to power." Saint Augustine, who carried the gospel to England, and Saint Patrick, who evangelized Ireland, would have been found to be similarly unsuitable. Not one Protestant pioneer of missions—whether Wesley, Livingstone, Chalmers, Carey, General Booth, or Bishop Hannington, the martyr in Uganda—would have escaped from the shadow of what the laymen call "the darker side."

It is a startling thought that if Our Lord Himself had appeared before such a missionary board, there is no certainty that His application to preach His own gospel as His preaching is recorded, would be accepted. If, in a hospital, He healed a paralytic and then said, "Thy sins be forgiven thee," He would be accused of using "medical missions" as "auxiliaries to evangelism," of serving "ulterior ends," and acting in "wards and dispensaries from which patients cannot escape" in a manner "subtly coercive and improper." If, as a teacher, He said, "Suffer the little children to come unto me," He would be informed that "Christian character cannot be imparted in a school curriculum."

The laymen hold that all religions alike are "shaken" by modern progress. "What," they ask, "becomes of the merits of one sacred text and another, when the sacredness of all texts is denied? . . . It is no longer, which prophet, or which book? It is whether any prophet, book, revelation, rite, church, is to be trusted."

Religions must thus combine against "Marx, Lenin, Russell." Against secularism, we must stand upon the "common ground of all religion" and associate ourselves with "whatever kindred elements there are in non-Christian religions." It used to be Christ or Diana, with lions roaring in the amphitheatre. But we must now be very careful to respect the susceptibilities of students in China and make it clear that we are all "brothers in a common quest." It is laid down that "the final truth, whatever it may be, is the New Testament of every existing faith."

The language of the report is equalitarian, and the founders of religions, "Buddha, Jesus, Mohammed," are listed according to the alphabet or chronology; it is not clear which. "It is clearly not the duty of the Christian missionary," we read, "to attack the non-Christian systems of religion," nor is conversion necessary. It is true that, according to Saint Paul, "if any man be in Christ, he is a new creature." But that "clean breach" notion is as "mistaken" as "mediaeval surgery." We read: "It was cruel pedagogy which required pruning down to the stalk the earlier growths of the spirit, and checking the momentum of an ancient current of life."

Of the procedure, we are offered an illustration. "Our Protestant Churches," we read, "as compared with Roman Catholic and Buddhist, have made too little of the concrete and poetic elements of religion, conveyed through all forms of art, through local setting and ritual expression." And it is added: "Symbols without explanations run to theological mummery; explanations without symbols run to philosophical dry bones."

The laymen have demonstrated that they do not believe in one single fundamental of the Roman Catholic Church. Their frequent reference to "superstitions" is unmistakable in its bearing, and I doubt whether the Buddhists in their temples are any more fortunate. Yet, with the beliefs denied, the rites expressing those beliefs are to be adopted. If one admits that immediacy is satisfied by such appeals to the external, one may still question whether these externals will endure where the inner spirit be denied.

Whatever view be taken of such an ultimatum, it represents a great change, at any rate, for Tennessee and conservative denominations like the Southern Baptists. There arises, then, the question by what authority the change is to be brought about. It is a question of profound ecclesiastical importance.

In no church, Catholic or Protestant, do the modernists discover such an authority. Churches, like other organizations, so they hold, are liable to err. In no Bible do they find the required authority. The Bible also errs.

They invoke, therefore, finance. In language of unmistakable significance, they see "no ground for a renewed appeal for the support, much less for the enlargement, of these missions as a whole in their present form and on their present basis." Never before, so far as I am aware, have Protestants, addressing Protestants, urged that, unless their decisions, including matters of faith, are accepted, they will, in effect, advise Protestants to stop subscriptions for Protestant missions.

Any well-disposed person or groups of persons in "the spirit of altruistic service" is free at any time to finance schools, hospitals and social settlements on a secular, cultural or humanitarian basis. The laymen appear to demand that, even if the churches themselves provide the funds, this shall be, in effect, the only basis. "The time has come," so we read, "to set the educational and other philanthropic aspects of mission

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work free from organized responsibility to the work of conscious and direct evangelism."

The publicity for the Appraisal, organized in the press, is no less far-reaching in its spiritual implications. There is subjection to a jury whose interest in missions, estimated by human standards, is not sacrifice, whether of time or money, but merely sensation. In a matter that involves the Gospel of Christ, the Church does not judge the world. It is the world that is invited to judge the Church.

Among devout Protestants, these passages in the Appraisal have been deeply resented. It is possible that, in certain quarters, people are in no mood to estimate the Appraisal as a whole with serene sagacity. Some years ago, a famous sermon by Dr. Fosdick was distributed under the combative title, "Shall the Fundamentalists Win?" And the fundamentalists did not know when they were beaten. Something of the same temperature is now to be recorded.

Missions are not means whereby everybody promotes his own idea. The laymen themselves doubt "whether any enterprise dependent entirely on continuous giving has so long sustained the interest of so many people as the foreign mission." Until "recent years," that is, until the depression, the mission has "not only held its own but shown remarkable growth."

The issue, now challenged, is not new. It is as ancient as Arius and Athanasius. It is as modern as two churches in Plymouth, Massachusetts, built side by side, and both claiming to be founded by the Pilgrims. It was out of such situations that Unitarian churches under various names emerged into being, and within those churches much that is said in this appraisal of missions would be familiar. In Quakerism, there is included a somewhat similar element. My impression is, however, that foreign missions have depended hitherto on the zeal of men and women who are in no doubt as to the gospel that they have to preach.

Water Snake Shoes

When I have them on my feet
I am very slim and fleet—
I, the silent one, who passes
Through a labyrinth of grasses,
Through a meadow wet and sweet.

Presently I'll find a stream—
I shall be a silver gleam—
I, the supple one, the swimmer,
Shall be but a dappled glimmer
Through the ripples of a dream.

* * * * * *

If I wear them on Broadway
Might some passing poet say
(Deaf to babble and to bustle),
"Hark, I hear a tiny rustle!
There's some woodland thing astray!"?

MARGARET LEE ASHLEY.

EVIDENCE

By HENRY FRANK

IT IS generally a useless thing to sit upon a wall.

But a black dog's barking or the wind blowing from the south can make a wall serve other purposes than a barrier to a plum tree and a symbol of man's suspicion of men.

So Fervidus aptly reflected that the south wind's blowing, apart from a barking dog, might be sufficient reason for anyone's taking a part from a day in spring to spend it in such a fashion. For the south wind was blowing.

Fervidus and Brother Tepidus, therefore, sat upon a wall, and since the wall ran east and west they felt the freshness of the wind in the face while they watched a road that came out of a wood like a snake from a haycock. They watched in particular a black spot that moved on the road and which slowly came nearer. Fervidus guessed that it was a man but Brother Tepidus said it must be a dog. It was still too distant to distinguish, so they amused themselves with studying a green and hairy worm which was exploring the wall by repeatedly forming the letter omega, lifting its whole length on one end, swaying to left and right, and then stretching itself out straight. Brother Tepidus casually remarked that he thought he saw a singular likeness between the worm and a man, and added that he was not quoting Scripture. To this profound and much-repeated comparison, Fervidus quite neatly found a quotation. Said he, "'. . . We are worms, born to form the angelic butterfly. . . ,'" with what followed.

The black spot was a man who had at last arrived unawares, and the words of Fervidus happened to serve as a salutation to him. The traveler stood.

"A good deal of doubt is often very easily shaded by a quotation which is considered apropos," said he without raising his head. "The part about the butterfly I judge to be pure poetic fancy. Punctuate, a period after worms."

Fervidus saw the worm disappear over the edge of the wall before he looked up. He saw a man but a strange one. He was old and bent almost double. His knees sagged forward which, with his posture, made him form the figure which exacting grammarians demand after a sentence implying a question.

Said Fervidus: "Without doubt, you have gathered this remarkable bit of wisdom along this road after having stirred up no small amount of dust with your feet."

A moment of reflection during which Fervidus observed with some satisfaction that the man replied nothing.

"Pursuing my reference to your lengthy travels, I take it for a truth that you have followed this road from its beginning quite to its end and have never found sufficient evidence to allow you to finish my quotation with a conviction. That may be the reason for the sparseness of your beard which otherwise might have the fullness of a mediaeval bishop's. The beard scarcely increases by constant plucking."

"A curious observation which does not explain your poetry. In such matters one desires and looks for evidence."

"Worms, after their fashion, follow closely the ground while the butterflies may be seen by watching the clouds—standing like an exclamation point. Such being the case, it is not beyond belief that even in a very long journey a man may not ever see even one yellow butterfly."

Here Fervidus noted that the man plucked his beard again with long fingers but he said nothing at all.

He continued: "You have traveled far yet I have the opinion that even now you have no real conviction that you were set upon the beginning of the road just for the purpose of travel-

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ing, and merely to reach the end, or what some esteem the end. The reason for the lack of your conviction may be found in the manner in which you pursue the journey."

Here Brother Tepidus said: "He keeps his eyes and mouth quite close to the ground."

"Different from the sunflower," added Fervidus. "To give evidence that this man has looked without seeing or has not thought about what he has seen, I speak words concerning the meaning and explanation of the journey he is making. In his journey, doubtless, without overmuch plucking of his beard, he has observed that some commonplace things want no other world but this to round out their existence. He has surely noted that a stone may lodge in a hillside gathering moss or it may roll down and gather none. It may obstruct a stream somewhat and cause a ripple or several, or it might go to form a corner of a wall."

"You are wordy enough to describe an obvious fact," said the man.

"Or take a tree. From an acorn or a plum may come a tree. The tree may drop a few acorns or nourish a basket of plums and then be cut down and made into a ship's rib or a stick to drive off a dog. And there are few enough verses made about them. Now reflect upon the life of a bird."

"Or a dog," said Brother Tepidus.

"From the egg in due time comes the bird. Patient sitting produces it—and from that fact one can learn something if one cares to consider the profitableness of such a seemingly useless pastime. And the bird in the nest, nourished by the worm, soon grows bold enough to try its wings and, perhaps, test the quality of the plums; for even a wall is no adequate barrier to a bird. Now, you might with justice fling a stone at the bird should the tree happen to be your plum tree. A dead bird is nothing but an evidence of superior marksmanship. One seeing the feathers beneath the tree will say, 'There is a dead bird.'"

"These latter words of yours, too, are quite obvious," said the man.

"To me, likewise, these words which I now speak. Now no one but Catullus would mourn a dead bird, but coming upon the bones of a man in a wood or a field, one never yawns and passes saying, 'There is a dead man.' As all men reckon such things he would be less than a man who would not stand and to the bones rhetorically say, 'Whence?' And he need not be a Homer to clothe the bones in sweet flesh and make them a living assaulter before the walls of Troy. But should the finder be one who knocked against the hollow skull for gazing at the sky, he would stand and with conviction ask, 'Whither?' And he need not be a Francis to clothe the bones in sweeter flesh and make them a living besieger of 'the topless towers' of another city. For, whereas, these other things may finish with a song, or rot on the beach, or crumble to dust in the corner of a wall, they have received what to all seems sufficient."

The traveler began to move away very slowly, his hand to his beard.

"But in this journey that you are making, midway or near the end, you have never quite had assurance that what seems the end is such. Reasonably considering the evidence, you are constrained to admit it is not sufficient. If it were, then one might with reason sit forever on a wall."

Fervidus made an end of speaking. The man would soon be a black spot on the road.

Brother Tepidus observed: "He walks as though he were something blind."

And Fervidus: "Yes, I judge he is quite blind."

Again the same fat worm put in its appearance over the edge of the wall, and Fervidus said, "I once heard a tale about a little worm with pink eyes and green hair."

It seemed that Brother Tepidus had never heard it, the wind still blew from the south, at the foot of the wall a black dog cleared his throat, so Fervidus began to tell the story about the little worm with the pink eyes and the green hair, beginning, "Once upon a time."

COMMUNICATIONS

THE CHURCH AND CRIME

Hawthorne, N. Y.

TO the Editor: Apart from the good points contained in the article, "The Church and Crime," by my good friend and neighbor, Father John P. McCaffrey, published in your issue of December 14, the article is doing not a little good by the elucidation it is occasioning of a question that has hitherto caused much misunderstanding and confusion in the minds of many people. It is high time that someone set down in clear and brief form the real causes why so many so-called Catholics are in prison; and this we tried to do in our letter to THE COMMONWEAL of February 1.

But Father McCaffrey in his reply to our letter, published in your issue of February 8, at the very outset gets off the question. He is like a traveler who starts on the wrong road, or makes the wrong turn at the corners when setting out. Thus he says in the first paragraph of his reply that we have said in our letter that his article "is misleading and inadequate on five points." He did not read our letter very carefully, or he would know we never said anything of the kind. We did say indeed that his article was "inadequate and misleading." But then, in the next paragraph, we said: "A just and comprehensive conclusion in this matter can be arrived at by a consideration of the following points: . . ." These two statements in separate paragraphs of our letter have been connected by Father McCaffrey. But they were entirely distinct in our letter. Having, therefore, made a wrong start, his whole reply to our letter is beside the mark.

Father McCaffrey takes up the different points of our letter and then quotes from his own article various statements to show that he had covered the same ground. In so far as he touched on the points of our letter, we naturally consider his article good. But the trouble is just here, that he merely touched on these points without stressing them; he alluded to them merely incidentally along with other considerations which seem weak and inconclusive, some of which would be judged as gratuitous by an outsider. It is precisely because Father McCaffrey did not sufficiently stress the main reasons as we gave them, while giving all the emphasis and prominence to arguments that do not prove, that we called his article "inadequate."

However Father McCaffrey may endeavor to explain his article, the general impression conveyed by it is bad for Catholics, and that is why we called it "misleading." And we do not think that *Time* and the *Literary Digest* meant to be unjust when they overlooked everything else he said and took up his solution based on numbers.

In studying an article or a book, we should not primarily consider incidental statements here or there, but the general trend and drift of what is said and the conclusions which may easily be drawn. In all fairness we think that any impartial reader will gather from Father McCaffrey's original article

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that all he aims to prove is that Catholics are no worse than anybody else. This reminds us of what Lord Chesterfield wrote in one of his famous letters to his son, when he said that he didn't see why people were always attacking the clergy, since as a matter of fact the clergy were no worse than any other body of men. That surely was faint praise for the men of the cloth, who are supposed to be a great deal better than other people. Likewise, it is discouraging to think that Catholics are merely not worse than atheists, for example; whereas we teach that they ought to be very much better than others, since they have more doctrines, helps and graces. In fact, Father McCaffrey concludes thus: "The fact is we have perhaps a few more publicans and sinners." Will not the intelligent reader think on reading this: "By their fruits you shall know them"? If the Catholic Church produces more sinners and publicans than are found elsewhere all we can say is that this is just too bad for the Church. Holiness, not sinfulness, is one of the marks of the true Church.

But unless "Homer" is hopelessly asleep, the main argument of Father McCaffrey's article is based on numbers, and his conclusion is that where the population is mostly Catholic, the criminals will also be mostly Catholics. Of course such an inference at best would only show that Catholics are not worse than others, which is a sorry way out of the difficulty or objection Father McCaffrey set out to answer.

But is it not true that Father McCaffrey's effort to prove his case by figures mainly would really indicate that Catholics are more criminal than others? Thus, according to the statistics he quotes, more than half the prisoners in Sing Sing are Catholics; whereas, if we read up the New York State and New York City statistics, we find that Catholics are in the minority both in the city and in the state. From the most recent United States census reports we get the following figures: New York State, general population, about 11,000,000; Catholic population, 3,115,424; New York City, general population, about 6,000,000; Catholic population, 1,733,954. These figures we base on "The World Almanac" for 1933 which we think is a pretty reliable guide. If, therefore, we depend on figures chiefly to explain the number of Catholics in prison, it seems plain that Catholics, at least in New York State, are not on a par with others in their freedom from crime, but are rather far below others.

No, my dear Father McCaffrey, mathematics—good in its own sphere—will not solve this difficult question. We therefore refer the reader to our previous letter, which sets down the main points that must be stressed in order to give an adequate explanation of why such numbers of so-called Catholics are found in prison, whether at Sing Sing or in some other penal institution.

Rev. Charles J. Callan, O.P.

THE FRENCH CASE

Washington, D. C.

TO the Editor: It is a pity that "The French Case," in your number of February 8, requires correction.

In the years before we took part in the war, the national emblem of the United States was that silly bird, the ostrich—as it continues to be to this day for all too many of our women and men—and so we went into the world conflict with our ships undermanned, lacking ammunition, in no condition to fight a battle. For our army, there were few trained soldiers. What unpreparedness cost us in men and in dollars has never been told to our people.

We were forced to buy our war supplies from France, at the asking price of the French government, paying the great bill with gold dollars. On the other hand, we made great loans to France during the war, according to Mr. Harl about two billion dollars.

Bear this in mind: The United States taxpayer paid cash, in full, for all our purchases in France; while the French taxpayer has not paid one centime for the war loans to France, nor for the subsequent indebtedness.

Finally, by the agreement between France and the United States, we forgave all but a fraction of the "war debt" to us.

After the armistice, we loaned to France at the rate of about one million dollars each day for nearly a year; and it was by the aid of these gold dollars that France was able to rebuild and restore the regions devastated by the Germans. This was no "war debt," and France owes her rapid recovery from the war wreckage to American generosity, public and private.

In the last year of the war, the United States found its stride, pouring into France supplies of every imaginable kind, clothing, sugar and food stuffs, soap, railway supplies of every kind, coal, supplies of which France had become exhausted; and these supplies we sold to France at her own price, fixed by her own experts.

In the final agreement, at the request of France, the amount which France had agreed to pay for these goods was included with the loans advanced after the armistice and with what remained of the debt made during the war.

By the war, won in the end by our men and our money, France gained the two rich provinces of Alsace and Lorraine and the Saar basin, in which France uncovered vast, rich mines of iron ore, which have brought immense wealth to France since the war. With the taxes from Alsace and Lorraine, and the wealth from the Saar ore mines, the burden of France's debt to the United States would be a trifling matter.

In fact, not one centime has been paid by the French taxpayer on account of this debt; France has done nothing more than remit to us a part of what she has been receiving from Germany in reparations.

The United States refused to ask for reparations and has never received any territory.

France now repudiates her debt for the goods sold to her at her own price, for the vast loans by which her devasted regions were restored, and for that fraction of the "war debts" which we did not wipe out completely.

Henry Binsse.

LEISURE WITH A VENGEANCE

New York, N. Y.

TO the Editor: In his article, "Leisure with a Vengeance," published in the January 25 issue of The Commonweal, Joseph J. Cowan voices a note of pessimism which is ill-timed from a Catholic viewpoint. His very action in writing for The Commonweal contradicts the cynicism in the article itself.

The evil effects of idleness are much as Mr. Cowan states, but the much abused depression with its suffering and worries should have the tendency to bring out the real worth in us. In the two years since being a wage-earner, this writer has experienced the usual sequence of mental attitudes that are common to the most of us who are deprived of the means of earning our bread. First, there is the grim determination to land a job; next, is the hope that things will be better in the spring (or fall); then the laissez-faire attitude followed by a sense of shame at allowing ourselves to see only the dark side;

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and, finally (I hope), a realization of the blessings thus secured.

Enough has been said and written on the evils under which we now labor, and it is on the blessings that are possible to us that I wish to express myself. First, our religion teaches us that suffering, borne with the right spirit, is good for the soul, mind and character. This is fundamental and essential, and from it we can build a happiness, even in these times, that will make the poorest of lives worth while. Next we can develop an interest in art, music, literature, politics, economics, invention, or whatever line we please, and, with the aid of our well-stocked libraries and museums, educate ourselves in this chosen line. An interest in something outside our own sorrows tends to make us forget them and to really better our condition. Money and security have not always been the marks of true success.

I do not wish to preach a sermon, yet the truth, preached from our altars, contains a great deal of material as well as spiritual aid. For the number of young and middle-aged men idle, there are all too few at the daily Masses. They will approve Catholic Action and do nothing about it, except to talk aimlessly on sports, politics and their hard luck. A visit to the Blessed Sacrament is more than just an act of devotion, for the pagan sees us enter a Catholic church and he realizes that it is a living force. The outcome is an article in *Harpers,* the *Forum, Atlantic Monthly,* that will have some influence on our leaders. The politician, with his ear to the ground and an eye for votes, becomes aware of the trend, and laws for social justice, instead of birth control, will more easily find favor. Each individual can do a great deal without waving the red flag. We talk politics, but how many of us write our Congress members to influence them? We worry about our idleness and its effects on our personality and character, when we can be busy from morning till night and be comparatively happy. If getting a regular job seems hopeless, at least we can help mother with the dishes, offer to barter chores for a violin we want, cultivate that talent for drawing, read those good books we have been meaning to read, volunteer our services for social relief, make that novena, and hundreds of other things. Where there's a will, etc. There is no reason why we should stagnate. Even writing for THE COMMONWEAL (let's have more Mr. Cowan) gives us an interest in life and makes us better company. We are "useless parasitic wretches" only if we think we are. Look at the Church in her persecutions, Saint Francis in his poverty, and this country in 1776. Did Ireland quit in her struggles? There is too much weeping and too little "Sursum corda."

To support my stand, let me call attention to the Communication of the Reverend Kilian J. Hennrich in the same issue of THE COMMONWEAL, and following "Leisure with a Vengeance," especially where he quotes Pope Leo XIII. Let us have more Catholic Action and we will forget a great deal of pessimism, for "sweet are the uses of adversity."

JOHN A. CURRAN.

THE TRIALS OF A DEBTOR

Chicago, Ill.

TO the Editor: I was curious to know the standing of Ernest DuBrul, author of "The Trials of a Debtor," and I learned from the notes on contributors that he is an industrial engineer. And that compels me to write you in protest of his attitude toward a problem that no engineer—yes, not even your so-called financial experts—can solve, unless they discard their slide-rule decisions based on statistics and the outmoded formulas of discredited experts, who have ignored the old Christian laws of charity and the spirit of "Love thy neighbor as thyself."

My experience is a veritable contradiction of the writer's opinions. Here it is:

In January of this year I paid a semi-annual interest at 6 percent on a mortgage, on property purchased in 1925. Since then the income on this property has dropped 50 percent while the taxes have mounted 50 percent. In this same office I step up to another official who happens to be the bondholder chairman on a property in receivership. He tells me that the holders of bonds on the property will have to agree to a depression of 50 percent on their bonds and waive the interest due.

I would like to have Mr. DuBrul use his slide-rule and thumb his statistics, review Adam Smith's law of economics, quote Gresham's law of good and bad money. Not one of them would suffice in demonstrating the fallacy of our money set-up. On the one hand, you will find me not welching on a just debt; on the other side of the picture, the other fellow is welching.

Now can you tell me why a person in debt by holding a mortgage pays through the nose, while the bondholders' organizations violate all the time-honored rules of our once-honored banking advisers. In this typical example I present a situation that any person of common sense says is not justice. And its for this reason that the prairies of the West are in revolt against the rules and traditions pictured by Mr. DuBrul. It means extinction or revolution.

Again, I take the Catholic philosophy from Father Coughlin. He presents the charity and justice of God's law. He says revaluation is our only hope. And from intimate contact through visiting the states of the Middle West, he is listened to and recognized as a person whose common sense is verified by Holy Scripture—for his solution breathes charity and love of his fellow man.

It would be well if editors, engineers and all so-called "experts" abandon their sanctums, throw away slide-rules and their book of economics, and put on the clothes of humble men and journey forth and mingle and converse with their brothers. They would discover that our present problem means the irresistible determination on the part of the former inarticulate everyday citizens to see that common sense prevails, that you cannot ruin our middle class in the name of any rule or tradition. We are about to learn which way the pendulum will swing. In the meantime watch the prairies of the West, for there history will be written. For not since Andrew Jackson's day has the democracy of the nation declared itself so forcibly to correct evils for the preservation of our nation.

JAMES J. ELLIOTT.

THE BABY RACKET

Washington, D. C.

TO the Editor: Your recent article entitled "The Baby Racket," by Katharine Darst, has certainly brought out one point most forcibly. That is, the pressing necessity of the establishment of more maternity hospitals similar to the Lewis Memorial Maternity Hospital in Chicago. To my mind the case narrated by Katharine Darst is not an exaggeration, but is a plain statement of what actually occurred to her. Her case is by no means an isolated one. The expense entailed in bringing children into the world is, to say the least, exorbitant. If this expense is such an uncomfortable strain on the purses of the wealthy, how are the poor or those of only moderate means ever going to meet it?

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When our Lord said, "Increase and multiply," He by no means addressed the moneyed class alone. He spoke to everybody. But if the expense of bringing a child into the world amounts to $900 or $500 or even $300, how can ordinary couples with a very limited income contemplate the idea of getting married and having children? In the writer's opinion, the high cost of bearing children is one of the contributing factors, and an immensely important one in these days, in the widespread practice of birth control and contraception. There are, no doubt, many Catholic priests who could vouch for the truth of that statement.

It does not seem possible that when God commanded married persons to have children, He intended to make it so difficult. Why then should doctors charge prices which people are unable to pay? Why should they enrich themselves at the expense of a new-born babe, and leave the home where that new-born babe is to reside, destitute of necessary provisions and proper nourishment?

There is only one way of providing a means for the vast majority of married people in ordinary circumstances, to obey God and have children, at the least possible expense. That is by the establishment of more maternity hospitals similar to the one mentioned in Chicago. May such hospitals soon appear, so that conscientious people can have children without being faced with the necessity of starvation.

Katharine Darst is perfectly justified in writing her article. Having a baby is neither an excuse or occasion for highway robbery of even the wealthy. Of course, the medical men are up in arms. Why wouldn't they be? It exposes their steadily rising bank accounts at the expense of human life. No doubt the idea of maternity hospitals will be just as disagreeable. It might cut in on their profits.

BERNARD MURPHY.

AUTUMN CROCUS

New York, N. Y.

TO the Editor: I fully appreciate your motive in making space for Mr. Grenville Vernon's appeal for the Metropolitan Opera by condensing my review of "Autumn Crocus." The condensation was so great, however, that the review, as printed, failed to include my quite definite reasons for not endorsing the play. May I, therefore, repeat the omitted portion, and the concluding sentences, as follows:

"It is rather typical of the author's viewpoint that the young innkeeper should ask the school teacher to remain with him when they are both standing on a mountain crest beneath a road shrine of Our Lady. He even turns to the shrine, and seeing the carved smile of the statue cries out that Our Lady is still smiling and must approve of what they are planning to do. This, and the approving inclusion among the guests of the inn of two young people billed on the program as 'The Young Lady Living in Sin' and 'The Young Gentleman Living in Sin,' may explain just why the play is what it is, a combination of scenes of charming simplicity and atmospheric delight with a wholly supercilious and amoral attitude toward all fundamentals and an irresponsible acclaim of love for love's sake. This is all the more unnecessary, since the play ends in renunciation anyhow, and it might just as well have been an honest saga of the little school ma'am's one and only romance and disillusionment. But as it now stands, 'Autumn Crocus' is merely a charmingly written and acted play of lost values and wrong-headed emphasis."

R. DANA SKINNER.

THE PLAY

By RICHARD DANA SKINNER

American Dream

IN THESE three plays which go to make up George O'Neil's trilogy of American life, and incidentally the third Theatre Guild offering of the season, one is constantly being disappointed by the absence of mature insight. Like Eugene O'Neill, the present author finds the basis for tragedy in New England, in that singular land of outward order and inner turmoil. But there all similarity between the two O'Neil(l)s ceases. For George O'Neil is bent upon telling the story of a country and a race through the medium of one family, whereas Eugene O'Neill always, in his New England plays, centers his interest on problems of individual character and personal psychological conflict.

The present trilogy consists of a one-act play, dated in 1650, concerning the first members of the Pingree family, a second play dated in 1849 when the industrial and factory system was bringing a vast change over the eastern scene, and a third play of the present year in which the last scion of the Pingree family commits suicide as the culmination of a scene displaying most of the degeneracies of the present day and none of its interior strength. In each of the three periods, there is a Daniel Pingree who rebels against the existence of the moment.

In the first case, it is a Daniel who resents the greedy and acquisitive instinct of his father, desires and possesses a humble maiden alleged to be the daughter of a witch, waxes poetical about the land and the stars, and leaves home, followed by his father's denunciation, to marry the girl of his choice rather than the girl his father would have chosen for him. In the second play, it is a Daniel Pingree, living in the original homestead, who becomes disgusted with poverty and his job as a mill hand, resents the fact that his women folk will not trek westward with him, and at last leaves them to fare for themselves, throwing his last money in their faces. It develops later, during the bitter historical reminiscences of the third play that this second Daniel found gold in California, and that his son became a railroad builder, cornerer of wheat, producer of three Wall Street panics and otherwise a prominent citizen. The Daniel Pingree of the third play has taken his inherited fortune, bought back the old colonial homestead, restored it and brought to it his hard and acquisitive wife.

The third play pictures the cocktail party in celebration of the Pingrees' fifth wedding anniversary. Daniel, being an intellectual Communist, comes to the party in old trousers, sweater and sneakers. Among the other guests his wife has invited, very much against his wishes, are a Jewish international banker, a sculptress, a dancer, a degenerate pianist, an amorous divorcée, a lady novelist, a Negro poet, an Indian drum beater and his white wife, and Jake Schwartz, a genuine Communist leader. Daniel's wife makes love to the Communist, and the other characters exhibit in one way or another the obvious prejudices which their labels would indicate. The occasion has all the fatuous futility of a Greenwich Village gathering of intellegentsia, to which is added, for good measure, enough outspoken discussion of all forms of degeneracy to fill a small dictionary.

In the end, Daniel and his wife call each other every vile name they can think of, and Daniel shoots himself beneath the gigantic "white angel" that served as the figurehead of the boat in which the Pingrees first came to America. It is all intended to show just how far America has managed to become a country of lost opportunities. Presumably, the author feels that things

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might have been far different. He hints in more than one passage that if our forefathers had been less concerned in acquiring power and wealth and more zealous in discovering spiritual values in life itself, the fantastic incongruities of 1933 might never have come to pass. But an author's academic intention is one thing, and his ability to carry that intention across to an audience in mature terms is quite another thing. George O'Neil never passes beyond the painfully obvious superficialities except on the one occasion when the Communist advises Daniel the third not to run away from the realities. Apparently Mr. O'Neil does realize that the Pingrees in revolt have been overly given to running away. He does not discover, however, that their more serious fault has been in coddling their own selfish desires on any and every occasion. The play is obviously an American bad dream, as it might have been dreamed by a precocious college freshman who had read his Rousseau and then spent an evening among degenerate freaks. (At the Guild Theatre.)

Conquest

ARTHUR HOPKINS, the occasionally distinguished producer, is the author of "Conquest," a play which sets out valiantly to rewrite "Hamlet" in modern terms with a modern solution dictated by the findings of psychoanalysis.

Mr. Hopkins suffers from the painful apprehension that the audience will not discover his purpose, and therefore introduces a costume party in his second act in which the mother and stepfather of the modern Hamlet are actually dressed in traditional king and queen costumes. The psychoanalytical material is introduced in the same fashion, leading up to an alleged discovery of release from the dominion of fantasy and hate in the last two minutes. Burdened with this self-imposed need of making all of his intentions plain, Mr. Hopkins has neglected the main job of the playwright—namely the creation of a good play that sustains illusion at all points. His characters speak and act bookishly and self-consciously. They are full of explanations of why they do this or that, or, rather, of the author's explanations of why the original "Hamlet" characters did this or that and why under modern enlightenment they would, instead, do that and this.

I have always been interested in the possibilities of adapting the themes of classic tragedy to modern life, but it has always struck me as of the very essence of such adaptation that only the main theme should be preserved—that is, the problem presented to the main character to be solved—and that the answer to the theme should spring spontaneously from the modern characters involved, and never, under any circumstances, hark back in detail to the old plots. Mr. Hopkins has made his whole adaptation so acutely conscious of Shakespeare's precedent that it fails to live of its own strength. Moreover, one has more than a lingering suspicion that the psychological victory which Mr. Hopkins has indicated for his hero comes a little too suddenly and without enough conscious effort and self-discipline to be a real victory. It has a discouragingly accidental quality.

The play is moderately well cast, with Jane Wyatt completely charming as the modern Ophelia, Judith Anderson hysterically intense as the queen mother and Hugh Buckler sympathetic as the king. But Raymond Hackett as the twentieth-century Hamlet falls far short of heroic proportions, even for a neurotic hero.

I am afraid that Mr. Hopkins has let some honest and worth-while intentions carry him surprisingly astray. (At the Plymouth Theatre.)

BOOKS

Queen Mary

The Scottish Queen, by Herbert Gorman. New York: Farrar and Rinehart. $4.00.

IT MUST be said at once that this is a remarkable book. It gives us a new sketch, not of the life, but of the character, and especially of the forces and circumstances under which this character had to develop itself, of one of the most pathetic and most discussed personages of history. And in view of this fact, one forgives the author for a certain heaviness in style, and his tendency to trail down to unnecessary lengths, things which could have been described in much fewer words.

For the first time one sees Mary Stuart as a woman, not only imbued with womanly passions, but as a woman with passion, unqualified by any adjectives, and from a side never before presented she appeals to our sympathy. I differ with her ardent apologist in thinking that she was not terrorized by Bothwell into marrying him, as much as he would have his readers believe, and I do not think he is right in describing her as a half-demented woman. Whatever may have been the "cry of her Stuart blood, "Mary was always able to control herself when needed, and she would have been the first one to refuse to have her sins and mistakes explained either by hereditary leanings, or by irresponsibility in her actions. I think, rather, that in all she did and said, one could trace the influence of the fatal education which she had received in France, at the court of the Valois kings. She had seen her mother-in-law, Catherine de Medici, having to hold her own as a woman, between the influence of the Duchesse d'Etampes and Diane de Poitiers, and as a queen, between the influence of Catholics and Protestants, and very likely, without even being aware of it, she played the same game between her rebellious and loyal subjects, as well as later on between Elizabeth and the latter's advisers, on one side, and her Scottish and English supporters, on the other. It was impossible for her to disentangle herself from the associations of her childhood, and this fact excuses her more than any other apology, no matter how cleverly conceived or expressed.

The story of Mary's disastrous marriage with Darnley, and her utter bewilderment amidst the roughness, lust for power, and mutual quarrels of the Scottish Lords, is superbly described, as are also the dreary years of the Queen's captivity in England. The portrait drawn of Knox is wonderfully expressive, without prejudice or exaggeration. In general, Mr. Gorman can be commended for the moderation and the impartiality displayed in his judgments, as well as for the painstaking care he shows in relating, from the viewpoint of the historian, facts about which he must have felt deeply as a man while studying them.

"The Scottish Queen" is essentially a historical work, and as history, in order to be properly understood, must be explained in its smallest incidents and details, of these we have an abundance in Mr. Gorman's book. But this does not prevent it from being by far the best story that has ever been written about Mary Stuart. There is one point which he establishes beyond the possibility of refutation—the fact that Mary Stuart was killed because of her religion and because she stood in the direct line of succession to the English throne. She had never been a conspirator against the life of her cousin, Elizabeth, and no one knew this better than that Queen herself. She was a martyr for her faith.

CATHERINE RADZIWILL.

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Fiction in Retrospect

The Twentieth Century Novel, by Joseph W. Beach. New York: The Century Co. $3.50.

MR. BEACH has abandoned several time-honored professorial vices to achieve what is scarcely less than a triumphant synthesis. "The Twentieth Century Novel" is neither an amiable chat over a good cigar or arm-chair philosophy genially puffed out by literary gentlemen. It is rather a discriminating study of the evolution of technique, a luminous discussion of method which is in virtue of its very exactitude of definition and distinction almost impossible to summarize.

The book is both a history and a philosophy of form. Although chiefly concerned with the novelistic methods of the present, the author has not confined himself either to method or to time. The twentieth century has led him back to eighteenth and nineteenth century origins, to English, French and Russian innovators who rescued the novel from the moralist and the essay writer; a philosophic inquiry on the logic of method has led him into the psychology of intention, into an analysis and evaluation of motives which is, if anything, even finer than Mr. Krutch's remarkable study in "Five Masters." The present tendencies in the novel, generically characterized by the attempt to cut life "depthwise," are viewed as reactions against the one- and two-dimensional fiction which, by repetition, had been elevated to the dignity of a rule.

To explain this reaction Mr. Beach traces throughout the nineteenth century the development of the dramatic ideal of unity and integration. The trend of the novel away from personal opinion and authorial solicitude toward self-existence in character and situation presented from a restricted point of view was not accomplished without incurring certain defects. While the omniscient and omnipresent Thackeray annoyed his readers with curtain lectures, the well-made novel epitomized by Henry James became too narrow and too nice. Like all things formally perfect it tended to become perfectly formal. And when to the artificialities of dramatic convention there was added the refinement of the single effect, an extension of the short-story technique, we have the complete bundle of rules which our more robust contemporaries were quick to reject.

The blue-bloodedness of Jamesian resulted in an unwarranted disgust with Jamesian form. Twentieth-century novelists disdained a method which demanded materials from a singularly subtle and individualistic culture. But there was also a positive force which compelled them to search for another technique. The methods of the dramatic novelist were calculated to set forth the single personality apart from his cosmic cousins and the modern artist was interested in types, in symbols, in "the social consciousness." Hence the need for a more expansive form—a form which could contain the varied impressions and desires of a complex, unstratified society.

One can only hope to outline the vast projects contained in "The Twentieth Century Novel." As each chapter is sifted and the chief deposit strained off from the priceless obiter dicta, the valuable and significant tendency of succeeding literary decades is logically isolated and critically examined. The book as a whole is so perfect a unit that it is difficult to select the particular felicities. The essays on Gide, Proust, Dostoyevsky and Thomas Mann are filled with recognitional joys, and an especially noteworthy chapter on "Transition" contains classic expositions of the realism of Dreiser and the impressionism of D. H. Lawrence. "The Twentieth Century Novel" is a gift of the gods to the artist, the scholar and the general reader.

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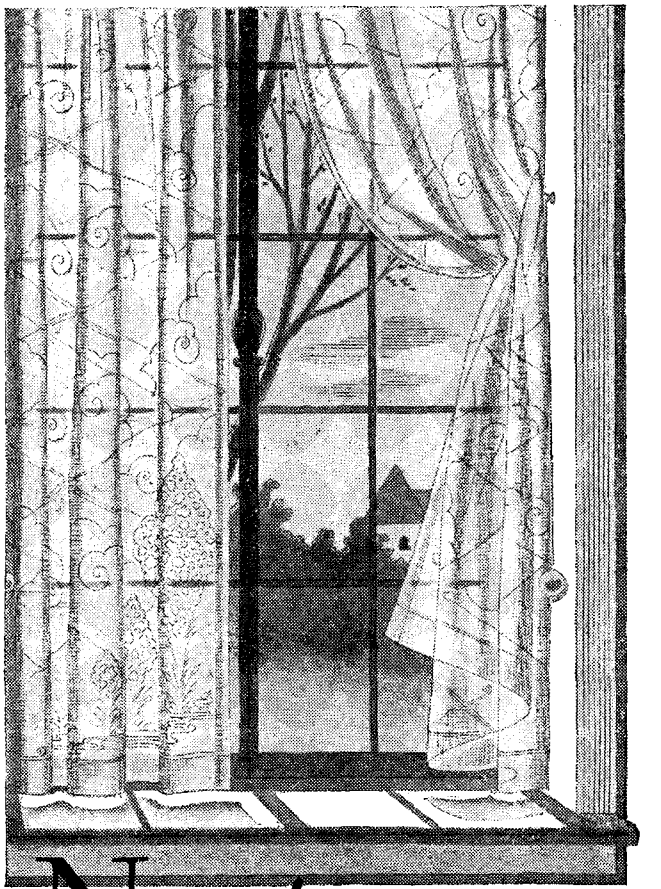

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NEXT WEEK

LET LIQUOR PAY THE WAR DEBTS, by J. Elliot Ross, is a dry's suggestion of how to get some good out of what he considers to be a necessary evil. We have all of us read in the papers recently that if the repeal of prohibition goes through, the manufacturing facilities for providing Americans with first-class wines, liquors and beers could not be adequate for upward of four years; that is, it would take that length of time to build them up again to replace the floods of deleterious alcoholic beverages now being circulated by outlaws. Foreign countries have great oversupplies of the best of wines and liquors and beers, so the writer of the article proposes that the American people might enjoy these under a federal government dispensary system as a means of solving the payment of the war debts. . . . COMPULSORY EDUCATION FOR POLITICIANS, by Herman Block, is a realistic account of the experiences of a professional man in travesties on competent control of the distributions of large sums of public moneys as exercised by public officials. He outlines a workable remedy. . . . FOR THE TRULY POOR, by Dorothy Day, tells of how those who are poor live in a great modern city and suggests how they could live so much better with the expenditure of very little money and effort and disruption of existing dwellings. . . . APOLOGETICS AND CATHOLIC ACTION, by Francis Augustine Walsh, is a brief and pointed description of the Apologetic Institute to open this summer at the Catholic University, and of the necessity of studying not only the facts of Catholic doctrine for effective missionary effort, but also the various attitudes toward religion that exist outside the Church. . . . MISUSE OF PUBLIC AUTHORITY, by George S. Roche, is a short paper on the phenomena common in modern politics of the use of authority to accomplish purposes other than those for which it was granted.

A Marian Anthology

Theotokos. Après le Concile de Trente. La Mère de Dieu dans la Pensée, l'Art et la Vie, by Edmond Joly. Paris: Special Edition.

THERE have been many volumes written on the Blessed Virgin. Some have treated of dogmatic questions; others have clarified archaeological data. An anthology, in which would be gathered the evidences of the influence of our Blessed Mother in the arts, in the literature and in every-day life, could not but be welcome. This book, written by a distinguished French critic, M. Edmond Joly, is such an anthology. It is even more. It is a synthesis of the concept of the Mother of God as defined fourteen centuries ago by the Council of Ephesus.

While reading M. Joly's anthology, one is but faintly aware of the author's erudition. He is a master of prose and carries his scholarship in a graceful manner.

Marian theology allows for an extremely varied treatment of the subject, like the many facets of a diamond. In this present instance the emphasis has been placed on the development of the theme in its influence on art and literature based on a profound understanding of the Ephesian decree. We have several excellent books treating of the influence of the Marian theme in art; among others being Alice Meynell's translation of Venturi's "The Madonna." M. Joly's method of treatment is more critical.

An important though short chapter on icons opens up a long-neglected field of ecclesiastical art. Recent exhibitions in this country of icons dispersed about the world through the Russian upheaval have familiarized many with a phase of art of extraordinary power and significance.

In the West mediaeval art freed itself from hierarchic contemplation and developed along more popular channels. Gothic art offered to the people its encyclopaedic sculpture by the interpretation of the Old and the New Testaments, history, legend, the seasons and even the repertory of the various crafts.

M. Joly is a delightful guide; he leads the reader through the glorious period of cathedral building; then through the cycle of Renaissance work and, finally, he briefly mentions and gives due credit to the efforts of such modern masters as Bourdelle, Maurice Denis and Georges Desvallieres. All different temperaments, but all united in their desire to honor the Mother of God.

The last section is devoted to the development of the Marian theme in literature, from Saint Gregory of Nazianzen to Péguy, James Bloy and Claudel. Here again the erudition of the author is clothed in a clear style. In less than a hundred pages one witnesses the procession of writers who have left us sublime pages on the glories and privileges of Mary Immaculate.

Truly a book to read. A second edition would gain by the inclusion of photographs to illustrate certain highlights in the text. No clever jacket and blurb heralds this work, but its contents are nevertheless pure gold.

MAURICE LAVANOUX.

Musician and Critic

Memoirs of Hector Berlioz; annotated and edited by Ernest Newman. New York: Alfred A. Knopf. $5.00.

THIS belated English translation of Berlioz's "Memoirs" will bring home acutely to those who have not been keen students of the composer's music, his life and his letters (they were all of a piece—thus, the artist) that his fiery, peculiarly "alert" genius was tragically misunderstood. Not only the

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musical world miscomprehended Berlioz for years; the deeper tragic significance appears to be that Berlioz himself misunderstood his gift. Hence he spat back at the musical "crowd," and also at "the great unwashed"—whom in his heart he loved. Why else, forsooth, write music for their delectation, at the bitter, brutal sacrifices under which Berlioz beat out his path-finding music?

For those whose inner ear is deaf to the music of the symphony orchestra, and who thus cannot comprehend a man through his music, these "Memoirs" of Berlioz will serve the ideal purpose of revealing the man, heart and soul: Berlioz the sycophant and cynic, the lover of a second-line Shakespearian actress (whom perhaps he loved as the physical embodiment of Shakespeare, revered above even his own French dramatists); Berlioz the music critic *par excellence* (like Debussy in so many ways); Berlioz the student, firebrand, composer of majestic tonalities and simultaneously of deceitful notes to patrons and friends and enemies, whom such a one always has by the score. His fault was that he was too bold. Yet he had hold of the spark of art, and can such a one be "too bold"? All Berlioz did, musically, was to split up the two and two in the tonal cauldron—so that he at last deduced that the figure four is the result not only of two times two, but also of one plus three, of three plus one, of two plus two, and of adding one and one and one and one. I submit—to insinuate myself into the rugged if tormented company of Berlioz *et cie* for the nonce—novelty is the life blood of any art.

Oscar Wilde said, "Nature is constantly imitating art." Because art would make roses thrive where weeds merely grow and die and throttle the life from fairer vegetation. Berlioz, like Debussy or Varèse, Stokowski or Guy Lombardo, had no quarrel with nature—except with nature's weeds.

Herewith are the closing lines of Berlioz's "Memoirs," written four years before he expired in 1869 with a brain full of opium as a result of a body full of neuralgia:

"The past is not wholly past. My sky is not without its star, and with moistened eyes I watch it beaming on me from afar. True, she does not love me; why, indeed, should she? But she might have remained in total ignorance of me, and now she knows that I adore her. [Berlioz refers to a Madame Fornier, who, he would have us believe, he was always in love with. Doubtless, however, this Don Juan was simply in love with love.] I must try to console myself for not having known her sooner, as I console myself for not having known Virgil, whom I should have loved so well, or Gluck or Beethoven . . . or Shakespeare, who perhaps might have loved me.

"Which of the two powers, love or music, can elevate man to the sublimest heights? . . . It is a great problem, and yet it seems to me that this is the answer: 'Love can give no idea of music; music can give an idea of love.' . . . Why separate them? They are the two wings of the soul.

"When I see the way in which certain people look on love, and what they seek in works of art, I am involuntarily reminded of hogs, rooting and grunting for truffles amongst the loveliest flowers, or under the grandest trees.

"But I must try to think no more of art. . . . Stella! Stella! I can now die without anger or bitterness."

Mr. Newman's editing is of the most sensitive character. Mr. Knopf's bookbinders were less sensitive: to judge this book by its cover would be to pass it by as of the current "confessional school of literature [sic]." But why must these volumes be issued at $5.00 in these months of hard wisdom and harder cash? For the "long pull" perhaps?

WALTER ANDERSON.

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Ills and Remedies

The Irrepressible Conflict: Business vs. Finance, by David Cushman Coyle. Published by the author, 101 Park Avenue, New York. $.60.

IF ALL business men and all members of Congress could be induced to read this little book, the industrial depression might get some intelligent treatment. It presents a clear and vigorous description of both causes and remedies. As the author says in the Preface, the economic principles which he sets forth are "old stuff"; but his application of them to our industrial illness is exceptionally thorough.

The immense foreign indebtedness to us which can be paid only in goods, the decline in our population growth, and the enormous displacement of men by machines, have given our industries a chronic capacity for overproduction. We are now living in a "surplus economy" instead of the "deficit economy" of the eighteenth century. Instead of more saving and more governmental economy, we must have more spending and more public and social services. Otherwise we cannot restore employment to those workers who have permanently lost their machine occupations nor create sufficient purchasing power to absorb the products of the machines.

"The present problem is how to divert money from investment in commercial equipment to the consumption of the goods which business is trying to sell." The solution is to be found in taxation. All taxes on trade—conspicuously the sales tax—are passed on to the consumer and make the situation worse because they lessen the purchasing power of those who desire to consume more. The only proper and adequate tax is one that will diminish the amount of money going into new instruments of production and increase the amount available for consumption. This means high progressive taxes of incomes and inheritances, with a supertax taking "practically all the surplus" above a certain "ceiling." Liberal exemptions should be allowed on account of philanthropic disbursements. Such taxation would bring about an increase of public works and services of all kinds and also of the various services and institutions that are provided by private philanthropy. A very important feature of this shift of the surplus is that the new expenditures would "go mostly for services as distinct from manufactured goods." In our system the former constitute "the only potentially unlimited field for human labor that exists." Hence the beneficial effect upon employment, as well as upon distribution of purchasing power and the course of business.

The foregoing proposals relate to a permanent policy. As regards the immediate present, the existing depression, the author declares that public works are "the sole recourse for getting us out of such a scrape as that which we are in now." The reviewer is in hearty agreement with both of the positions maintained by the author. His argument is realistic and unanswerable.

JOHN A. RYAN.

A Duke of the Blood

The Mirror of Fools, by Alfred Neumann; translated by Trevor and Phyllis Blewett. New York: Alfred A. Knopf. $2.50.

OUT OF modern Germany Alfred Neumann writes this story of aristocratic subtlety, romantic realism at its hardest, about a Duke of the Blood who was so heavy from carousing that every time he moved the floor creaked, a story placed in the time when Catholics and Huguenots conducted religious wars in France. But the historical period about which Mr. Neumann writes is a mere background, nothing more. The story

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consists of the personal misadventures of Duke Heinrich of Liegnitz, Prince of the Holy Roman Empire. The Duke is a character study to be remembered as Falstaffian and Gargantuan. He is a very real product from the imagination of Mr. Neumann, as is the Duke's Marshall, Hans von Scheinichen, who is held to his master's service by the fascination of the Duke's personality.

The Duke and his retinue, financed by intriguing manipulations, travel through Europe, filling the countryside with their titled bunco, occasionally failing to realize the Duke's grandiose schemes, such as his whim to become the King of Poland, and yet never failing to continue on their way. All this is told with a serious air. But Mr. Neumann ventures into too many places of stark reality. The Duchess, for instance, is a lonely woman, for obvious reasons, and the slapping of her face by the Duke does not seem so funny. Or again, the interview between the Duke and a "peasant delegate" come to protest against the suffering of the poor caused by the Duke's decadent, if amusing, selfishness, is not funny. One longs to see the Duke meet just punishment, yet Mr. Neumann allows him to die naturally, of surfeit, and that just after passing through the dangers of the plague.

Nevertheless, Mr. Neumann has written a book that will entertain, and the translation is good. He is an accomplished writer, known in Germany as a master of the historical novel, and in America as the author of "The Devil."

ROBERT WHITCOMB.

A Glamorous Utopia

Leisure in the Modern World, by C. Delisle Burns. New York: The Century Co. $2.50.

AS THOUGH to mock a depression in which he has no faith, despite the great armies of idle men vainly longing for work throughout the world, C. Delisle Burns, lecturer in citizenry at the University of Glasgow, with the true zeal of the scientist checking his experiments in the laboratory, has written a book on the enjoyment of leisure. Academic throughout, this book disregards the present experience in leisure of men living in idleness and shows by a series of word pictures the manner in which man at work strives.

He sums up his thesis in these brief words: "Recent changes in the amount of leisure and its uses have caused social tendencies toward experimentalism in daily life, toward equality and toward 'movements' which aim at modifying the traditional position of women, of children and of the youthful. There is now a possibility of a new type of civilized life not depending upon a leisured class but arising directly from the leisure of those working for a living."

His Utopia is splendid, if somewhat hedonistic, and had it been thought out in 1928 might have received more serious consideration than can now be attributed to it. It depends for its success on complete domination of all economic laws by man. Slowly we are striving toward a goal somewhat like that suggested in this book, but in the year 1933 it sounds too much like Arthur Brisbane and H. G. Wells. Many of the things of which he treats have already come to pass, but even as he was writing a greater thing than any he has touched upon in his book has occurred under the walls of his study: the disintegration of a world of workers without work. Possibly in some future time the world will emerge from its despond to follow the path he lights, but for the present his is but another text-book.

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Briefer Mention

The Shadow Flies, by Rose Macauley. New York: Harper and Brothers. $2.50.

THIS literary curiosity, which deals with those times when the shadow of the rising Cromwell fell over Cambridge, is such a novel as Abraham Cowley, John Cleveland or Richard Crashaw might have written. The writing is faithful to its period but is too often "a sad tediose" affair. The slim story takes Mistress Julian, in the party of Pastor Robert Herrick, up from Devonshire to see "all ye larned world of Cambridge, & I know not what of philosophers, poets & schollers." There the galaxy of minor poets entertain the visitors with many quips, conceits and fancies; their political and shop talk flows in unabated volume; and the reader is faintly titivated by brief sights of Milton, Cromwell and a whole host of minor religious and literary figures. Cambridge in the 1640's is exceptionally well depicted and many essential attributes of its fellows receive attention, but the book is too crowded for deeper character study. Miss Macauley makes a bow toward a plot in contriving a love between Julian and Cleveland, but it comes too late and the former's death provides a gratuitous tragedy. "The Shadow Flies" might most aptly be recommended to those who wish to delve deeper into the soil from which the Cambridge poets sprang; to others it can appeal only as a study in virtuosity.

Poetry: Its Music and Meaning, by Lascelles Abercrombie. New York: Oxford University Press. $1.00.

MR. ABERCROMBIE says, in a brief Foreword, that his little book "is meant for those who may be considered to be at the beginning of their interest in poetry." Such an apology is, however, unnecessary. Any person interested in the discussion of poetic essentials (which are in part formal) will find here a meaty and illuminating exposition. The basic questions are answered with dignity and art, but there is no superfluous fine writing or indulgence in personal whims. The point of view is, of course, "of the center"; but Abercrombie himself is too fine and unhampered a poet to deny Walt Whitman his due or to indulge in supercilious and uncivilized "well, wells" over Bridges's important innovations. The book has exactly sixty-four pages. Anybody can read it, and everybody ought to do so.

CONTRIBUTORS

FRANK A. SMOTHERS is on the staff of the Chicago *Daily News*.

ROBERT DU CHALIEU, a former officer in the French army, has contributed articles to American, French and English magazines and newspapers and is the author of monographs on ethnic and historical subjects.

MARGARET WILLIAMSEN is a Minneapolis journalist.

P. W. WILSON, author of "Is Christ Possible?", is a member of the editorial staff of the New York *Times*.

MARGARET LEE ASHLEY is a New York poet.

HENRY FRANK is a writer of essays and short stories.

PRINCESS CATHERINE RADZIWILL of Russia is an author and lecturer, whose latest book is her autobiography, "It Really Happened."

FRANCIS X. CONNOLLY is pursuing postgraduate studies at Fordham University and teaching in the English department.

MAURICE LAVANOUX, a Boston architect, is secretary of the Liturgical Arts Society.

WALTER ANDERSON, formerly secretary of the International Composers' Guild, is a critic of music and art.

REV. JOHN A. RYAN is professor of moral theology and industrial ethics in the Catholic University of America and director of the Social Action Department of the National Catholic Welfare Conference. He is the author of "A Living Wage" and "Social Reconstruction."

ROBERT WHITCOMB is a new contributor to THE COMMONWEAL.

STUART D. GOULDING is on the staff of the Albany *Times-Union*.

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